DIAKONIKON

ACCORDING TO THE SIMONOPETRA TRADITION

Cherubim Press

DIAKONIKON

Ὁ ἅγιος
Στέφανος
ὁ πρωτομάρτυς
ἀρχιδιάκονος
ΑΓΙΟΣ

DIAKONIKON

ACCORDING

TO THE SIMONOPETRA TRADITION

CONTAINING THE ENTIRE ORDER OF THE DIACONATE
AT VESPERS, MATINS AND
THE THREE DIVINE LITURGIES
(AS WELL AS OTHER SERVICES)

PUBLISHED WITH THE BLESSING OF

ARCHBISHOP ALEXANDER (GOLITZIN)

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and of the Diocese of the South
of the Orthodox Church in America

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Diakonikon according to the Simonopetra tradition
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GENERAL INTRODUCTION

This work is an English translation of the one volume *Ierodiakonikon* of the Simonopetra Monastery (*Ἱεροδιακονικον*. Ε΄ ἔκδοσις; Ἅγιον Ὄρος, 2015), under the care of Father Ieronymos Simonopetritis, to whom we cannot express our gratitude enough. Archimandrite Elissaios, the Abbot of Simonopetra, has graciously given us his blessing for this work. Our father, Archbishop Alexander (Golitzin), has reviewed this work, providing many corrections and comments which have sharpened the translation, and has also blessed it for use in his dioceses. We thank both of them from the bottom of our hearts!

To our knowledge, to date there is no *Diakonikon* to serve English-speaking Orthodoxy. It seems to us that the reasons for having such a book—several being listed in the introduction by Prof. Foundoulis—are as timely today as they were three decades ago, when the Simonopetra book was published.

We have kept the structure of the Simonopetra *Ierodiakonikon* and we have not left out anything which is in the original work. We have departed from it in only three small additions and two relocations. Firstly, with some rare exceptions, we provide in full the prayers, petitions, and parts which are abbreviated in the original Greek. Secondly, we have provided the evening prokeimena (with the introductory blessing) in an appendix and we have also mentioned this at the relevant places, since in some traditions the deacon (or even the priest) says these with the choir. Thirdly, the dialogue introducing the Apostle prokeimenon—that is, "Let us attend," "Peace to all," "And to your spirit," and "Wisdom"—has been provided in the main text between

brackets. It is not in the original Simonopetra book, yet it is the more ancient and correct practice and it is now fully restored in the Greek Archdiocese of Thyatheira and Great Britain (with the blessing of the Ecumenical Patriarchate) and it is in course of reintroduction in the latest Athenian books. Finally, we have moved the detailed rubrics for the censing of two deacons at the Great Vespers to the chapter dedicated to the co-diaconizing of two deacons, and also the detailed rubrics for the High-priestly celebration at the Trisaghion of the divine Liturgy to the chapter on the High-priestly Liturgy. In both places we have left only the rubrics for the serving of one Deacon with a Priest, as the rest of the book is written (with these two exceptions). In very rare instances we also had to make small changes in order to harmonize the *Diakonikon* with the *Ieratikon*.

This work accompanies our translation of the Simonopetra *Ieratikon*. As the title indicates, the *Ieratikon* is a priest's service book. It assumes that the priest serves with a deacon when such concelebration is appointed and that the deacon will have his own service book to use—this book. Therefore, these two books go naturally together. Whenever they overlap, we have used in the *Diakonikon* the translation already present in the *Ieratikon*. Due to this connection between them and their overlapping, those interested in the translation choices we make in this book will be served—to a certain extent—by the fourth explanatory volume accompanying the *Ieratikon*.

This text reflects the liturgical vision of Elder Aimilianos, to whom we both have a special connection through our bishop Alexander. When we serve, says Elder Aimilianos,

> it is good for us to be very simple and not to give others a reason to pay attention to us–either with our posture, or with our eyes, or with our gestures, or even with our voice. We should be very simple. (*Θεία Λατρεία–Προσδοκία και όρασις Θεού* [Β έκδοση; Αθήνα: Ινδικτος, 2009], p. 122)

Often the rubrics of the Simonopetra liturgical books tell the deacon and the priest to do things "simply," or to bow "a little" or "slightly," all in order to avoid the temptation of being ostentatious. The liturgy, the "priestly work" (*ierourgia*), is truly Christ's, as the Elder would have put it simply. The priest and the deacon must show forth Him and not themselves.

In terms of typography, we have kept the conventions of the original volume: the different colors and font sizes and types, the careful pagination of prayers and petitions (so that they are not split between a recto and a verso), the handy format, etc. These and other typographical conventions are explained in the introductory word of the liturgist of blessed memory Prof. Foundoulis, which is provided below. To these we need to add only one other convention used here: petitions which are exclusively monastic are set between red lines, just like the prayers and practices of special occasions. Alternative practices not present in the original texts (such as the dialogue introducing the Apostle prokeimena) are introduced in footnotes or between brackets in the main text.

We cannot end this short introduction without expressing our gratitude to all those who helped us along the way, who are too many to remember here by name. The mistakes which remain are entirely ours.

the editors

PROLOGUE

Among the ecclesiastical books which are used by the liturgizers of the holy sanctuary is included the *Ierodiakonikon*. Yet there has been no reprint of it since the beginning of our century and no one can find even a single page.

This volume aids the deacons' befitting and uniform celebration of the divine services, given that they are the most immediate assistants and co-workers of the bishop or of the priest, his eyes and mouth. They open and close the different parts of the divine Liturgy and in general of the divine services, enter the sanctuary, go out to the people often saying out loud the instructions, proclaiming the Gospel, censing each of them, and adorning the entire worshiping gathering. Thus they—reminding us of angels and speaking from the heavenly sanctuary—have the greatest perceptible communion with the people. Yet in the older times they had an even greater ministry. Their proper duty contributes also to the increase in honor and reverence from the people toward the deacon.

The text follows the ierodiaconal *Order* of the aghiorite St. Philotheos Kokkinos, the Patriarch of Constantinople. Minimal diacritical differences—due to some variations in the typika of the individual monasteries or in manuscripts—do not subtract from the validity of the transmitted order. After all, St. Nikodimos the Aghiorite also confesses that—to the divine Liturgy itself, and even to the anaphora—different words "were added as if out of piety, none of which belong there" (*Scholia to the 19th Canon of the Council of Laodicea*). Of course, it is

natural that the unwavering holy Monasteries, as well as the local Churches, preserve certain particular wordings and traditions.

Our own venerable Ierodeacon Father Ieronymos industriously took on the labor of this book—the preparation, the correction, the entire care and diligence, the decision and discernment—in order to preserve the one old tradition, useful also for the services in the world.

The experienced, very knowledgeable, and very learned professor of liturgy Ioannis Foundoulis—lover of worship who spent his entire life on patristic and liturgical texts of the Church, which he modestly and wisely used, lover of the Holy Mountain, drinker of the aghiorite springs from the beginning, whose feet strode over all the places of Athos—undertook the introductory word and comment.

His expertise was sought because the fundamental apostolic command—that everything be done "in seemly fashion and in order" (1 Cor 14:40)—is a necessary starting point for the harmony of the church and for a liturgical celebration which is anticipatory, peaceful and angelomorphic. For this reason the detailed outline of the services is also taken from the first typika of the venerable founders of the Monasteries. After all, humanity inclines easily to forgetfulness or to innovation, and therefore also to a variety of improvisations, due to which also the wisdom of the Church—knowing the power of this weakness—took all measure to save the tradition.

The Mountain of holy name—the millenary ark of those who received the unblemished faith and order—is by its nature the liveliest guardian of the holy services of our Church, performed night and day, the same today as yesterday and the day

before yesterday. For this reason it is proper that books of liturgical order come out of the Garden of the Mother of God.

We pray from the heart that the deacons using this book will have a deep delight from God in their God-loving diaconate.

Written on the 26th of February 1989, the Saturday of the holy Fathers who shone in asceticism.

Archimandrite Aimilianos
The Abbot of the Holy Monastery Simonos Petras

INTRODUCTION TO THE THIRD EDITION

The publication of the *Diakonikon* in its own liturgical book accomplishes a return to the tradition and order which is followed in the ancient manuscripts and partly in the old liturgical publications. For each degree of the priesthood existed a special liturgical book containing those which pertain to it—the *Archieratikon* for the High priest, the *Ieratikon* for the priest, and the *Diakonikon* for the deacon. The combination and mixed publication of the *Ieratikon* and *Diakonikon* in one volume was imposed by the difficult circumstances under which the Orthodox Church found itself in the latest centuries. The priests were forced—due to a lack of deacons—to liturgize alone and to carry also the duties of a deacon, both saying and doing those things which originally belonged to the deacon. This went against the rules, leading certainly to a damaging of the exact order and tradition. This new text which is used by priests and deacons alike is neither exactly a *Ieratikon* nor a *Diakonikon*, but a hybrid of the two. For this reason, while its use at the celebration of the divine Liturgy and of the other holy mysteries and services serves their compulsory celebration by a priest alone—since practically he could not hold and use two liturgical books in parallel, it is nevertheless cumbersome for both the priest and the deacon when they co-liturgize. According to the right order the priest and the deacon must always say those proper to them "from texts." Nevertheless at the time of the celebration of the holy services the distribution of their parts from the common book becomes difficult. In the newer books this process

of distribution is even more complicated by the insertions of detailed rubrics, some of which concern the priest and others the deacon. Moreover, the celebration of the divine Liturgy by the priest alone is also hindered, since in this text are included not only the diaconal parts addressed to the people and which must also be said by the priest (litany of peace, the ekteneia, the litany of fervent supplication, of completion, etc.), but also the exhortations addressed by the deacon to the liturgizing priest and which the priest would omit ("Bless, master," "Break, master," "Command, master," etc.). Also certainly the presence in the common text of the priestly prayers and rubrics is a difficulty to the co-liturgizing deacon, as are also the format and the size of a priest's book, which presuppose its placement on an analogion or—according to the newer custom—upon the holy table itself.

By the grace of God, our Church together with the race of the Christians have already overcome these difficult circumstances and the divine worship enjoys its former "estate." These days the concelebration of priests and deacons is very common in cities and certainly in the Holy Mountain, given the multitude as of late—by the blessing of the Most-holy Birthgiver of God—of the fathers who live ascetically and serve in it as priests and deacons. Thus, the love for the good order of the liturgy inspired the idea of reissuing the *Diakonikon*. It is perhaps not without significance that out of the Holy Mountain came both this extensive publication and delineation of the diaconal order and also the *Order of the divine Liturgy in which are also the diaconal parts*, which was composed by our father among the saints Philotheos Kokkinos (†1379), the Patriarch of Constantinople, "when he served as abbot in the holy and venerable and

famous monastery of the Great Lavra of Athanasios of Athos," according to the manuscripts.

This *Order* of St. Philotheos, the aghiorite manuscripts of diaconal orders, later publications, as well as the contemporary order of the Holy Mountain and of the Church from throughout the world, provided the sources out of which this publication springs and upon which it is founded. Since the desire has been to include all the things pertaining to the deacon, here are published—in connection to the older *Diakonika*—not only the diaconal parts of the Vespers and Matins and the divine Liturgy, but also the various rules of co-diaconizing, of ecclesial good order, the supplications at the hospitality of a bishop and of other distinguished people, or those at a meal, and—in appendices—the diaconal parts at the ordination of a deacon, the parts of the little sanctification and of the great sanctification at Theophany, the ones at the bending of the knees at Pentecost, at the consecration of a church, at holy baptism, at the monastic tonsures, the betrothal, the crowning, the unction, the falling asleep, the burial, the commemorations at memorials, as well as those said at the procession with the epitaphion and at all litanies at drought and need of rain, and at each lity.

• • •

The publication of the diaconal order is not without difficulties. These are in part due to the attested development of the liturgy since the time of St. Philotheos, but in another part and principally to the long-lived custom of the celebration of the divine Liturgy by priests alone, without the participation of deacons. For example, according to the *Order* of Philotheos the deacon commemorates at the prothesis (taking out particles for the living and the fallen asleep), censes during the Alliluias (and not

during the Apostle), also himself censes at the cherubic hymn, lifts up the holy things at "offering your own of your own," girds himself with the orarion in the sanctuary after "The holy things are for the holy" (and not during "Our Father"), etc. The order today is different, but it is not always correct. For this reason in some regards the return to the ancient and exact order is desirable, if not also mandatory. It is rather impossible in every regard, such as for the censing by the deacon at the cherubic hymn (although this was maintained in the Slavic Churches). In addition, the change in political climates affects the petitions for the kings, which are either omitted, or are adapted to the place, or are replaced by others. Furthermore, the idiosyncrasies of the order in parishes—in comparison to the monastic tradition—cannot be overlooked. All of the above required solutions meant to be—as much as possible—correct. Thus:

1. Every effort was made that the rubrics be more complete than those of the ancient *Diakonika*, where they are abbreviated and incomplete, but also that the wordiness of the newer publications—which offers confusion rather than convenience—be avoided. Sought for was an ancient austere simplicity, combined with as much completeness and clarity as possible.

2. The present *Diakonikon* comes from the Holy Mountain and for this reason it primarily tries to retain the latter's diaconal tradition. Thus the litany petitions for the abbot, the monastery, and the brotherhood, the idiosyncratic phrasing of certain petitions, the omission of certain petitions from the ektenia, the order of censing, the petitions at the hospitality of distinguished persons and after a meal, are specific to monasteries. Yet, at the same time the use of the *Diakonikon* in Churches in the world, outside of the Holy Mountain, had to be accommodated. For

this reason those specific to the order of parishes or those omitted in them are set in italic fonts.

3. Likewise the petitions for the kings are set in italics, avoiding their modification according to need. For this reason their more ancient modification at the litany of peace ("For the pious and right-glorifying Christians") is also omitted, as it is not found in old manuscripts and publications. However, the "Lord, save the pious" is retained in the episcopal Liturgy, as it prevailed in general, instead of the ancient and correct "Lord, save the kings."

4. The simpler form attested by the *Order* of Philotheos and by old manuscripts was preferred for certain diaconal parts which in practice grew through the addition of many saints' names (such as the "God, save your people..." at Matins and lity), as well as for certain diaconal exhortations which grew from the latter. Italic letters were also used here for the additions which later on prevailed in common usage.

5. The correct, older practice was given preference in those places where the ancient order, which is attested by the old typika and manuscripts, is different from the one prevailing today, though the newer order is also indicated in certain cases.

• • •

Thus, with the help of God, the present *Diakonikon* came together and is delivered into the hands of the pious deacons with the prayer and sure hope that it will be an useful aid to them in asceticism, in fear of God, in exactitude, and in their holy diaconal liturgizing, for the glory of our God in Trinity and the well-being of His holy Church.

Ioannis M. Foundoulis

Professor of Liturgy at the Aristotle University of Thessaloniki

ORDER FOR DEACONS

HOW THEY OUGHT TO SERVE THE PRIEST

AT VESPERS, MATINS,
AND THE DIVINE LITURGY

One must know that at no time whatsoever does the Deacon vest for Vespers or Matins, except for the Vespers and Matins of the Sundays of the entire year, and likewise for the Vespers and Matins of the feasts of the Lord and of the Birthgiver of God. He also vests for the Vespers and the Presanctified Liturgies of the holy and great Lent, and on the feast of the Annunciation, and for the vigil of the holy Passion, and in general for all the Vespers which have an entrance. Likewise for Matins, when the great doxology is sung, and for all the Liturgies of the entire year, if indeed he wishes to liturgize.

(From the *Order for the diaconate* of St. Philotheos,
the Patriarch of Constantinople)

THE ORDER OF VESPERS

At the time for vespers, the Priest and the Deacon go out and bow before the Superior, that is to say the Abbot/Abbess, or before his/her place if he/she is absent, and they enter through the side door into the holy sanctuary. And taking his sticharion and orarion, the Deacon comes up to the Priest and says:

Bless, master, the sticharion together with the orarion.

And after the Priest blesses, he vests himself with them. The introductory psalm being finished, he, going out through the northern gate, stands in the customary place and, lifting up the end of the orarion as it is customary, he says the great litany, that is, the litany of peace, as the people answer to each petition with **Lord, have mercy:**

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For to you is due all glory ...*

Then the Deacon enters into the holy sanctuary through the southern gate.

Then the Blessed is the man, which being finished, the Deacon says the little litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For yours is the dominion ...*

During Lord, I have cried, the Deacon, taking the censer and putting incense in it, comes to the Priest saying:

Bless, master, the incense.

And after the blessing by the Priest, at the words Let my prayer arise straight as incense, he censes the holy Table round about, the entire sanctuary (prothesis, holy vima), and the Priest twice, and, going out through the northern gate, censes the holy icons, each thrice, the people and the entire temple according to the custom of the holy Churches, returning then again into the holy sanctuary through the southern gate.

Whenever Glory, now is sung, both the Deacon and the Priest make the entrance together. The Deacon taking the censer with incense and asking for blessing from the Priest as it is customary, they go out at once through the northern door, the Deacon going first, and stand directly

in front of the holy doors. And standing slightly sideways at the right side of the Priest, the Deacon says so that only the Priest can hear: **Let us pray to the Lord.** And the Priest says the prayer. After the prayer the Deacon, while showing toward the east with the orarion, which he holds with three fingers of his right hand, says to the Priest:

Bless, master, the holy entrance.

And the Priest: *Blessed is the entrance ...*

Then the Deacon censes thrice the holy icon that is in the place of the Superior and thrice the Superior himself, the holy icons each thrice, the Priest twice, and the people. And again he stands at the right side of the Priest, slightly sideways, waiting for the end of the doxastikon or theotokion. This being finished, he comes to the middle of the church and, tracing the sign of the cross with the censer up to his head, says out loud:

Wisdom! Upright!

And he enters through the beautiful gate into the holy sanctuary, censing the holy Table and the Priest who enters. After the end of **O joyful Light**, the Deacon, facing the people, says:

The evening prokeimenon!

And the prokeimenon is sung.[1]

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1. In some traditions, the Deacon or the Priest says the stichoi of the prokeimenon. They are included here on pages 190–194.

Then, if there are prophetic readings, he goes out slightly before the beautiful gate and, holding the orarion and facing the people, says out loud:

Wisdom! Let us attend!

Or if there are apostolic readings:

Let us attend! Wisdom! Let us attend!

If there are no assigned readings, immediately after the prokeimenon, the Deacon goes out through the northern gate and, standing in his customary place, says the great ektenia, the choir responding to each petition with Lord, have mercy, as it is appointed in the *Sylleitourgikon*:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest: *For you are a merciful God ...*

After Grant, Lord, the Deacon says the supplications, that is, the litany of completion, as the choir responds to each petition with Lord, have mercy or Grant, O Lord, as it is appointed in the *Sylleitourgikon*:

Let us complete our evening supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For you are a good God ...*

Peace to all.

The Deacon:

Let us bow our heads to the Lord.

The Priest says the prayer, and out loud:

Blessed and glorified be the dominion ...

The choir: Amin.

Then the Deacon enters into the sanctuary through the southern gate. After the apolytikion the Deacon says:

Wisdom!

The choir: Bless!

The Priest: *Blessed is He-who-is ...*

And he makes the apolysis.

THE GREAT VESPERS OF THE VIGIL

At the litany of peace

At the time for the Great Vespers, if the anoixantaria are sung, when the verse You have made all in wisdom begins, the Deacon goes and makes a metanoia to the Superior or to the High Priest, who is on his throne and leading, and enters through the southern gate into the holy sanctuary, and there he vests, as it is said at Vespers.

When the anoixantaria are completed, the Deacon goes out through the beautiful gate—and he does this only whenever there is someone leading on the throne—and, standing in his customary place, makes a schima to the Superior, that is, a small bowing of his head, and says the great litany, that is, the litany of peace.

Then, if the kathisma of the Psalter is read, after its third stasis, the Deacon goes out and says the little litany.

If the anoixantaria are not sung, but instead Blessed is the man, the Deacon, together with the Priest, makes

a metanoia to the Superior before the beginning of the Great Vespers and says the litany of peace after the end of the introductory psalm.

At the censing[1]

At the beginning of the stichos Let my prayer arise straight, the Deacon goes out through the beautiful gate and, standing somewhat afar before the leading High Priest, he lifts up the censer slightly, so that he receives the blessing upon it, as he says, Bless, master, the incense. And immediately he censes him thrice. If the one leading is the Superior, that is, the Abbot/Abbess, he takes the blessing of the incense from the Priest of that day who is in the sanctuary. Then, as he enters and stands in front of the holy Table, at as incense before you he censes crosswise around the altar.

At the stichos Set, O Lord, he goes out and he censes thrice the one leading and then, standing slightly in front of the beautiful gate, he censes again thrice to the east toward the holy Table, the church's royal icons of the Lord and of the Birthgiver of God, those on the stands, and again the Superior six times, if he/she leads, the leading High Priest nine times, making a schima at every third

1. This section has been adapted for a single deacon. The original text, containing rubrics for two deacons, can now be found in full at the co-diaconizing of two Deacons.

censing, and then the right choir.

Then, coming to the middle of the naos underneath the great polyelaios, he censes crosswise, that is, once toward the left choir, toward the west, toward the right choir, and toward the east; and after the censing of the left choir, he does the same, censing once again crosswise, but now toward the right choir, toward the east, toward the left choir, and toward the west. Then he censes the rest of the people and the rest of the church—naos, lity, and narthix—according to custom.

And coming to stand again in the middle of the naos, he again censes thrice toward the east, and afterwards again the leading High Priest nine times, and the Superior six times. Then he censes again three times the icons on the stands, and the royal icons of the church, and enters into the holy sanctuary, and, standing in front of the holy Table, he censes it again all around, crosswise, then the entire sanctuary. And he gives away the censer.

At the entrance

At the Glory ... now ... of the troparia of crying out the Priest and the Deacon make the entrance. After the first Priest blesses the incense, the Deacon begins to cense the holy Table crosswise and goes out, followed by the Priests.

Coming to stand before the throne, the Deacon says to the Superior or the High Priest Let us pray to the Lord,

and the Superior or the High Priest says the prayer. Then, pointing to the east and holding his orarion with three fingers, he says in a low voice **Bless, master, the holy entrance.** After the Superior or the High Priest blesses, he begins to cense, according to the prescribed order, that is, thrice the Superior or the High Priest and then again thrice toward the east, the royal icons of the church, the icons on the stands, then again nine times the High Priest, or six times the Superior, the Priests twice, and the people; and he stands in the usual place, at the right of the Priests.

The stichos of the troparion being completed, the Deacon makes a schima to the Superior or the High Priest, and going to the middle, says out loud **Wisdom! Upright!**, as it is written above at Vespers. Afterwards he returns to his place.

Then, at **coming to the setting of the sun** of **O joyful Light**, the Deacon censes the High Priest nine times or the Superior six times, the icons on the stands, the royal icons of the church, and afterwards stands before the icon of Christ, facing toward the west.

The thanksgiving of the lighting of the lamps being completed, the Deacon says out loud **The evening prokeimenon!** and the Priests sing the prokeimenon of the day, after the end of which they begin to enter into the holy sanctuary one by one. And the Deacon censes them as they enter, twice, and finally he enters the sanctuary.

If the Superior or the High Priest do not lead, but are simply present in the naos, he censes them three times at each censing.

At the Lity

And, when the Lity is served, the Deacon takes the censer with incense, asking for the customary blessing upon it from the Priest. And he goes out through the beautiful gate, the Priest going before him, and censes the icon of the feasted saint and goes out into the lity, where he censes all according to custom.

After the end of the idiomela of the Lity, standing in the customary place before the icon, he says the supplications of the Lity:

God, save your people and bless your inheritance, watch over your world in mercy and compassions, lift up the horn of right-glorifying Christians and send down upon us your rich mercies, through the intercessions of our all-pure lady the Birthgiver of God and ever-virgin Mary, by the power of the precious and life-creating Cross, by the protections of the honorable bodiless powers of heaven, through the supplications of the honorable, glorious prophet, forerunner and baptist John, of the holy, glorious, and all-laudable Apostles, *of our*

fathers among the saints, great hierarchs and teachers of the world Basil the Great, Gregory the Theologian and John the Golden-mouth; Athanasios and Cyril, John the Merciful, patriarchs of Alexandria, Nicholas of Myra, Spyridon the bishop of Trimythous, the wonderworkers; of the holy glorious and right-victorious martyrs, *of the holy glorious great martyrs George the trophy-bearer, Demetrios the myrrh-streamer, Theodore the Recruit and Theodore the Commander*, of our venerable and God-bearing fathers, of the holy and righteous ancestors of God Ioakeim and Anna, of the holy (of the day), whose remembrance we also fulfill, and of all your saints, we implore you, only Lord full of mercy, hear us the sinners who pray to you and have mercy on us.

And the first choir sings: Lord, have mercy. (3, 40, and 3).

Again we pray for our most-pious and God-protected rulers, their dominion, victory, continuance, health, and salvation, and that the Lord our God works together with them and makes them prosper in all, and subdues under their feet every enemy and adversary.

The second choir: Lord, have mercy. (3)

Again we pray for our Archbishop (name).

The first choir: Lord, have mercy. (3)

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

The second choir: Lord, have mercy. (3)

Again we pray for every Christian soul distressed and weary, in need of God's mercy and help, for the protection of this holy house and those who dwell in it, for the peace and stillness of the whole world, for the stability of the holy Churches of God, for the salvation and help of our fathers and brothers who with diligence and fear of God labor and serve, for those who are absent and those who are abroad, for the healing of those who lie in infirmity, for the repose, blessed memory and remission of sins of all our right-glorifying fathers and brethren gone before us, who piously lie asleep here and everywhere, for deliverance of the imprisoned, and for our brethren who are in ministries, and for all who serve and have served in this holy monastery (or this holy house), let us say:

The second choir: Lord, have mercy. (3, 40, and 3)

Again we pray that this holy monastery (or this holy house), and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

The choirs: Lord, have mercy 40 times, then 10 times alternately, and again the same way 3 times alternately.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

The first choir: Lord, have mercy. (3)

The Priest: *Hear us, God, our Savior ...*

Peace to all.

The Deacon:

Let us bow our heads to the Lord.

The Priest says the prayer: *Master full of mercy ...*

Thus, the Lity being completed, the Deacon enters the sanctuary, with the Priest going first.

At the artoklasia

After the final apolytikion or Birthgiver of God virgin is sung with a great voice and slowly, the Deacon, first asking for a blessing upon the censer from the Priest and receiving it, censes crosswise the prepared breads twice, all around, then the Abbot/Abbess, then the right choir, again the breads, and thus in order on each side, until the completion of the third circle. When finally the Priest draws near, the Deacon censes him twice and stands at his right side, holding the censer with his left hand and the orarion with the three fingers of his right hand. When the apolytikion is completed, he points to the five breads with his orarion, and says out loud:

Let us pray to the Lord.

The Priest says the prayer: *Lord Jesus Christ ...*

At the end of the prayer the Priest and the Deacon kiss one of the breads and, as I will bless the Lord is read, they make a schima and enter into the holy sanctuary, first the Priest and behind him the Deacon.

After Rich men have turned poor the Deacon says:

Let us pray to the Lord.

The Priest: *The blessing and mercy of the Lord ...*

THE ORDER OF MATINS

While the anavathmia are sung,[1] the Priest and the Deacon enter into the holy sanctuary at the same time, and, after the Priest blesses the sticharion and the orarion, the Deacon vests with them as it is customary. After the completion of the antiphons and of the prokeimenon, facing the people and holding the orarion in his right hand, the Deacon says out loud:

Let us pray to the Lord.

The Priest out loud: *For you are holy, our God ...*

At the completion of Let every breath, says out loud

1. The Simonopetra practice is that up to this point the Priest serves Matins without a Deacon. If the local practice is for the Priest to serve with a Deacon, the Deacon has to say the *great litany* (on pages 2–3) after the introductory psalms, then the *little litany* (on page 4) after the first stichologia, again after the second stichologia, and finally after the evlogitaria or polyeleos.

The Deacon:

And that we be accounted worthy of hearing the holy Gospel, let us implore the Lord our God.

The choir: Lord, have mercy. (3)

The Deacon:

Wisdom! Upright, let us hear the holy Gospel.

The Priest: *Peace to all.*

The reading from the holy Gospel according to (name).

The Deacon: Let us attend!

And the Priest reads the Gospel.

While a morning Gospel is read, the Deacon stands opposite the Priest, that is, at the left side of the holy Table. At the reading of a festal Gospel from the beautiful gate, the Deacon stands outside the holy sanctuary, at the right side of the Priest.

After the completion of the Gospel and of the singing of the customary troparia, the Deacon goes out through the northern gate and, standing in the customary place, says with a great voice:

God, save your people and bless your inheritance ... (just like at the Lity; see pages 14–15)

The choir: Lord, have mercy. (12)

The Priest: *Through the mercy and compassions ...*

After these, he enters into the holy sanctuary through the southern gate. When the beginnings of the canons are being sung, the Deacon censes the sanctuary and the entire temple as usual.

After the end of the third ode, says

the Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For you are our God ...*

And he takes off his diaconal vestment.

At the eighth ode, the Deacon vests again, and, when the ode is completed, he says with a great voice, facing the people from the beautiful gate:

The Birthgiver of God and mother of the Light let us magnify, honoring in hymns.

And immediately he censes according to order the sanctuary and the entire temple. Having returned, when the ninth ode is completed, he makes the little litany saying:

Again and again in peace ...
Help us, save us ...
Remembering our all-holy ...

The Priest: *For all the powers of heaven ...*

After the doxology is completed, the Deacon goes out through the northern gate and, standing in his usual place, after the apolytikion of the day says the ektenia:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for

all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest: *For you are a merciful God ...*

Then again the Deacon says the litany of completion:

Let us complete our morning supplication to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For you are a God of mercy ...*

Peace to all.

The Deacon:

Let us bow our heads to the Lord.

And after the prayer the Priest says out loud:

For yours it is ...

The Deacon: Wisdom!

The choir: Bless!

The Priest: *Blessed is He-who-is ...*

And the Deacon enters into the sanctuary through the southern gate, while the Priest makes the apolysis of Matins.

THE ORDER OF
THE PROSKOMIDI

When the time of the priestly work comes, the Priest and the Deacon make a metanoia to the Superior and, coming before the holy doors, bow thrice towards the east. And the Deacon, standing slightly sideways at the right side of the Priest, says:

Bless, master.

The Priest: *Blessed is our God ...*

The Deacon: Amin.

The Priest: *Glory to you, our God ... Heavenly king ...*

The Deacon:

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amin.

All-holy Trinity, have mercy on us. Lord, cleanse our sins. Master, pardon our transgressions. Holy One, watch over and heal our infirmities, for your name's sake.

Lord, have mercy. (3)

Glory ..., now and ever ... Amin.

Our Father who are in the heavens, sanctified be your Name, your kingdom come, your will be as in heaven, so also on earth. Give us this day our daily bread, and forgive us our debts, as we too forgive our debtors, and lead us not into temptation, but deliver us from evil.

The Priest: *For yours is the kingdom ...*

The Deacon: Amin.

The Priest: *Have mercy on us, O Lord ...*

The Deacon: Glory to the Father ...

Lord, have mercy on us, for in you we have put our trust. Do not be angry with us severely, nor remember our iniquities, but watch over us even now, as tender-hearted, and deliver us from our enemies, for you are our God, and we are your people, all works of your hands, and we call on your name.

The Priest: *Now ... Open the door ...*

The Deacon: Lord, have mercy. (12)

Then they kiss the icon of Christ, both saying:

We fall down before your pure image, O Good One, asking forgiveness of our transgressions, Christ God. For willingly you were well-pleased to ascend on the Cross in the flesh, so that you deliver those you formed from the slavery of the enemy. Therefore with thankfulness we cry aloud to you: you have filled all with joy, our Savior who came to save the world.

And of the Birthgiver of God, both saying:

Being the fountain of loving kindness, O Birthgiver of God, make us worthy of compassion. Look on a people who has sinned, reveal your dominion as always, for, as we hope in you, we cry aloud to you the "Rejoice!" as once did Gabriel, the leader of the bodiless armies.

At the icon of the Forerunner they say:

The remembrance of the righteous is with praises, but to you, Forerunner, the testimony of the Lord will suffice, for you were truly shown more venerable even than the prophets, since you were

found worthy to baptize in the streams the one proclaimed. Therefore, contending exceedingly on behalf of the Truth, rejoicing you preached also to those in hell God manifested in the flesh, who takes up the sin of the world and grants us great mercy.

They also kiss the icon of the saint of the church, saying his/her apolytikion.

And, having kissed the icons, they bow their heads slightly before the beautiful gate, the Deacon saying:

Let us pray to the Lord.

The Priest says the prayer: *Lord, stretch forth ...*

And he makes the little apolysis[1]: *Glory to you, Christ God ...*

The Deacon: Glory, now. Lord, have mercy. (3)

Holy master, bless.

The Priest: *Christ our true God ... Through the prayers ...*

The Deacon: Amin.

And, taking forgiveness from the people through a slight bowing, they enter the altar, the Priest through the northern door, the Deacon through the southern, saying:

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1. According to the oldest texts, this apolysis is not said, but the celebrants simply bow to the choirs and enter the sanctuary saying I will enter your house ...

I will enter your house, I will worship toward your holy place in the fear of you.

Having entered the sanctuary, they make three bows before the holy Table and kiss the holy Gospel and the holy Table.

Then they each take their sticharion and bow three times towards the east, saying:

God, cleanse me, the sinner, and have mercy on me.

And the Deacon comes to the Priest, holding in his right hand the sticharion together with the orarion, and, inclining his head a little, says:

Bless, master, the sticharion with the orarion.

And the Priest says: *Blessed is our God ...*

And kissing the right hand of the Priest, the Deacon says: Amin.

Then, withdrawing to a part of the sanctuary, he vests with the sticharion, saying thus:

My soul will rejoice in the Lord, for he has clothed me with the garment of salvation and has covered me with the robe of gladness; he has set a crown on me like a bridegroom and has adorned me in beauty like a bride.

And, after kissing the orarion, he puts it on his left shoulder, saying nothing.

And putting the cuffs on his hands, he says at the right one:

Your Right Hand, O Lord, is glorified in strength. Your Right Hand, O Lord, has crushed enemies and in the magnitude of your Glory you have shattered the adversaries.

And at the left one:

Your Hands have made me and have fashioned me. Give me understanding and I will learn your commandments.

• One must know that these are said at the vesting of the Deacon only at the divine Liturgy and never else.

Then, going to the prothesis, he prepares the holy things, putting the diskos on the left side, and the chalice on the right.

And, the Priest being himself vested, they wash their hands, each saying the psalm:

I will wash my hands in innocence and will go about your altar, O Lord, hearing a voice of your praise and telling all your miracles. O Lord, I love the beauty of your house and the place where your Glory tabernacles.

After these they bow thrice before the prothesis, each saying:

God, cleanse me, the sinner, and have mercy on me.

And the Priest says: *By your precious blood ...*

The Deacon: Bless, master.

And the Priest: *Blessed is our God ...*

Then the Priest, taking the prosphoron in his hands says In remembrance of our Lord ... three times. And he cuts with the spear the seal, saying As a sheep he was led ... and the others. Then

The Deacon: Take up, master.

The Priest: *For his life ...*

The Deacon: Sacrifice, master.

The Priest: *Sacrificed is the lamb of God ...*

The Deacon: Pierce, master.

The Priest: *One of the soldiers ...*

And the Deacon, taking the wine and the water and looking to the Priest, says:

Bless, master, the holy union.

The Priest: *Blessed is the union ...*

And thus the Deacon pours from them into the holy chalice as much as is needed, covering the chalice for now with one veil, and then, while the Priest completes the others of the Proskomidi, he goes and prepares the holy Table and those in the holy sanctuary, reading beforehand for his own preparation the Gospel pericope.

When the Priest lifts up the particles for the living and the dead, the Deacon also remembers the names which he wishes, saying

for the living:

For mercy, life, peace, health, salvation, forgiveness, and remission of the sins of the servants of God ...

and for the dead:

For sleep, release, blessed remembrance, and remission of the sins of the servants of God ...

After the Priest has completed the entire Proskomidi, the Deacon, taking the censer and putting incense in it, says to him:

Bless, master, the incense.

The Priest: *We offer you incense ...*

The Deacon: Make firm, master.

And the Deacon censes the star and then also the veils.

The Priest: *By the Word of the Lord ...*

The Deacon: Make comely, master.

The Priest: *The Lord reigned ...*

The Deacon: Cover, master.

The Priest: *Your virtue has covered ...*

The Deacon: Shelter, master.

The Priest: *Shelter us ...*

The Deacon: Bless, master.

The Deacon gives the censer to the Priest, who censes, saying:

Blessed are you, our God, who are thus well-pleased, glory to you! (3)

The Deacon at each says:

Always, now and ever and to the ages of ages. Amin.

And both bow piously three times. Then taking the censer, the Deacon says:

For the offering of the precious gifts, let us pray to the Lord. Lord, have mercy!

The Priest says the prayer: *God, our God, who sent ...*

And after its completion, he says:

Glory to you, Christ God, our hope, glory to you.

The Deacon:

Glory, now. Lord, have mercy. (3)

Holy master, bless.

And the Priest makes the apolysis.
And the Deacon says in return Amin.

After these he censes around the holy Table, saying at each side the troparion:

In the tomb with the body,* in hell with the soul as God,* in paradise with the thief,* and on the throne were you, O Christ,* with the Father and the Spirit,* filling all things, the uncircumscribed.

To which he joins psalm 50:

Have mercy on me, O God, according to your great mercy, and according to the magnitude of your compassions blot out my transgression.

More thoroughly wash me from my lawlessness, and cleanse me from my sin.

For I do know my lawlessness, and my sin is ever before me.

Against you only I have sinned and have done the evil before you, so that you are righteous in your words and conquer in your judging.

For, behold, in iniquities I was conceived, and in sins my mother bore me.

For, behold, you have loved truth, the unseen and hidden things of your wisdom you have shown me.

You will sprinkle me with hyssop and I will be cleansed; you will wash me and I will be made whiter than snow.

You will make me hear joy and gladness; the humbled bones will rejoice.

Turn away your face from my sins, and blot out all my transgressions.

Create a clean heart in me, O God, and renew a right Spirit in my inward parts.

Do not cast me away from your Face, and do not take your Holy Spirit from me.

Give me back the joy of your Salvation, and make me steadfast with a governing Spirit.

I will teach the lawless your ways, and the ungodly will turn around to you.

Deliver me from bloods, O God, God of my salvation, and my tongue will rejoice in your righteousness.

Lord, you will open my lips, and my mouth will proclaim your praise.

For if you had wanted a sacrifice, I would have given it; you will not be well-pleased in whole burnt offerings.

A sacrifice to God is a shattered spirit; a shattered and humbled heart God will not despise.

Do good, Lord, to Sion in your good pleasure and the walls of Jerusalem be rebuilt!

Then you will be well-pleased in sacrifice of righteousness, offering and whole-burnt offerings.

Then they will offer calves upon your altar.

He then censes the entire sanctuary and the people, standing slightly in front of the beautiful gate. And returning, he censes again the holy Table and the Priest, and gives up the censer.

Then, at the time for the beginning of the divine Liturgy, the Deacon comes to the right side of the Priest, who stands in front of the holy Table and who says the Heavenly King, after which both, bowing thrice, say:

Glory to God in the highest, and on earth peace, Good Will among men. (3)

Lord, you will open my lips and my mouth will proclaim your praise. (2)

And after this, the Deacon, bowing his head to the Priest and also holding the orarion with three fingers of his right hand, says:

It is time for the Lord to make. Bless, holy master.

And the Priest, putting his right hand on his head and blessing, says:

Blessed is our God ...

The Deacon: Amin. Pray for me, holy master.

The Priest: *The Lord direct ...*

The Deacon: Remember me, holy master.

The Priest: *The Lord God remember you ...*

The Deacon: Amin.

Then the Priest kisses the Holy Gospel, and the Deacon kisses the holy Table and the hand of the Priest; and, bowing, he goes out through the northern gate and, standing in his customary place in front of the holy doors, he bows three times piously and, lifting up the end of the orarion, which he holds with three fingers of his right hand, he makes the beginning by saying out loud:

THE DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS

JOHN THE GOLDEN-MOUTH

The Deacon: Bless, master.

The Priest: *Blessed is the kingdom ...*

The choir: Amin.

The Deacon says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the

clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *for to you is due all glory ...*

And the Deacon, making a bow before the holy altar, leaves his place and, if the typika are sung, stands in front of the icon of Christ, and, if the first antiphon is sung, in front of the icon of the Birthgiver of God, holding the orarion with the three fingers of his right hand.

After the completion of the first antiphon or of the psalm of the typika, the Deacon goes to his usual place and says the little litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer

ourselves and one another, and our whole life to Christ God.

The Priest: *for yours is the dominion ...*

While the second stasis of the typika is sung, the Deacon stands in front of the icon of the Birthgiver of God. If however the second antiphon is sung, he stands in front of the icon of Christ.

The antiphon or the psalm of the typika being completed, he does as at the first and says again:

Again and again in peace ...
Help us, save us ...
Remembering our all-holy, pure ...

The Priest: *for you are a good God ...*

The Deacon, making a schima before the doors, enters through the southern doors into the holy sanctuary, where he also stands. When the Glory of the Beatitudes or of the third antiphon is sung, the Priest and the Deacon bow thrice before the holy Table. Then the Priest gives the holy Gospel to the Deacon, and the Deacon, kissing the hand of the Priest, carries it before his face, at the same time also holding the orarion in his right hand, and they go out, making the little entrance. Coming and standing in the usual place, they both bow their heads slightly and the Deacon says with a low voice:

Let us pray to the Lord.

The Priest says the prayer of the entrance.

Then the Deacon, pointing with the orarion toward the east, says to the Priest:

Bless, master, the holy entrance.

The Priest blesses and the Deacon presents the Gospel to the Priest in order for him to kiss it, and himself kisses the right hand of the Priest. Then, going to the middle and standing in front of the Priest, he raises his hands slightly, up to his forehead, and showing the holy Gospel says out loud:

Wisdom! Upright!

And they enter into the holy sanctuary, and the Deacon places the holy Gospel on the holy Table.

When the troparia are completed and the Priest has said the prayer *Holy God who rest in the holy place* ..., the Deacon turning and going near the beautiful gate and pointing the orarion toward the people, says out loud:

Let us pray to the Lord.

The Priest:

For you are holy, our God, and to you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever ...

And immediately the Deacon, raising his orarion toward the people:

and to the ages of ages.

The choirs sing **Holy God.**

The Priest and the Deacon also say the Trisaghion alternately, one after the other, making together three bows. After **Glory, now** of the Trisaghion, sung by the choirs, the Deacon says out loud:

Power!

Then straight away the Deacon says to the Priest:

Command, master.

And they go toward the throne. The Priest, while going, says:

Blessed is he that comes ...

The Deacon:

Bless, master, the seat on high.

The Priest: *Blessed are you ...*

After the completion of the Trisaghion, [says

The Deacon: **Let us attend!**

Then the Priest: *Peace to all!*

The reader: **And to your spirit!**

The Deacon: Wisdom!]

After the reader says The prokeimenon of the Apostle, the Deacon, going before the holy doors, says:

Let us attend![1]

The reader says out loud the stichos of the prokeimenon.

The Deacon: Wisdom!

The reader says out loud the title of the reading.

The Deacon: Let us attend!

Then, when the alliluias are sung or already before them, that is, while the Apostle is still being read, the Deacon, taking the censer and asking for a blessing over it from the Priest, censes around the holy Table, the sanctuary, the Priest, and, standing slightly in front of the beautiful gate, the people.

Then bowing his head to the Priest, he says:

Bless, master, the one who proclaims the gospel of the holy glorious apostle and evangelist (name).

The Priest: *God, through the intercessions ...*

And the Deacon, who responds with Amin, takes up

1. In some practices this is omitted.

piously the holy Gospel from the hands of the Priest, kissing his hand. And going out through the holy doors he goes up to the amvon or stands in his appointed place.

The Priest:

Wisdom! Upright, let us hear the holy Gospel.

Peace to all.

The Deacon:

The reading is from the holy Gospel according to (name).

The Priest: *Let us attend!*

The holy Gospel being completed, the Deacon, coming to the holy doors, gives the holy Gospel to the Priest, kissing his hand.

And standing in his customary place, he says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit

this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest: *For you are a merciful God ...*

The Deacon[1]:

Pray, catechumens, to the Lord.

Let us, the faithful, pray for the catechumens.

That the Lord have mercy on them.

That he teach them the word of the Truth.

That he reveal to them the gospel of the Righteousness.

That he unite them to his holy, catholic, and apostolic Church.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

The Priest: *that they also glorify with us ...*

The Deacon:

As many as are catechumens, go forth. Go forth, catechumens.[2]

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1. The litany for the fallen asleep (page 179) may be said here.

2. At this point, starting with the Wednesday of mid-Lent (of the fourth week) until Great Wednesday, the litany for those preparing for illumination is said at all Liturgies:

As many as are preparing for illumination, come forth.

Pray to the Lord, you who are preparing for illumination.

For the brethren who are preparing for the holy illumination and for their salvation, let us, the faithful, pray to the Lord.

As many as are catechumens, go forth. Let no catechumen remain.

As many as are faithful, again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest: *for to you is due all glory ...*

That the Lord our God establish and strengthen them.

That he illumine them with the light of knowledge and piety.

That at the appointed time he count them worthy of the washing of rebirth, the remission of sins, and the garment of incorruption.

That he beget them again by water and the Spirit.

That he grant them the perfection of the faith.

That he number them with his holy and chosen flock.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Those preparing for illumination, bow your heads to the Lord.

The Priest: *Show your Face, O Master ...*

The Deacon:

As many as are preparing for illumination, go forth; those preparing for illumination, go forth.

Then the litany of the catechumens continues with As many as are catechumens, go forth.

The Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest: *so that, guarded always by your might ...*

And the Deacon enters into the holy sanctuary through the southern gate. And, when the Priest completes the prayer No one who is bound and says the cherubic hymn consecutively up to all worry of this life, the Deacon continues it, saying three times:

As we receive the King of all* invisibly escorted by the angelic ranks.* Alliluia!

On Great Thursday the Priest says the troparion Of your mystical supper up to a kiss as did Judas, and the Deacon continues it saying three times:

But like the thief I confess you: Remember me, Lord, in your kingdom!

In like manner on Great Saturday the Priest says the troparion All mortal flesh up to with every principality and authority, and the Deacon continues it, saying three times:

The many-eyed Cherubim and the six-winged Seraphim, covering the faces and crying aloud the hymn: Alliluia! Alliluia! Alliluia!

Then, the Priest (or the Deacon, according to the older order) censes around the holy Table crosswise, while the Deacon, who holds a cross, stands opposite him, and then properly goes out to the middle of the naos, where he remains until the Priest censes him and then the Deacon enters first into the holy sanctuary. Bowing together twice times before the holy Table, they kiss the antiminsion on it, then bow once more, then bow to the people and go to the prothesis, praying to themselves and saying: God, cleanse me, the sinner, and have mercy on me.

After this the Deacon says to the Priest:

Lift up, master.

The Priest, lifting up the aer, puts it on the shoulders of the Deacon. Then taking the holy diskos, he places it on the head of the Deacon, who kisses his hand, and who takes it with all attention and piety. And the Priest himself takes up the holy chalice and thus he goes out with the Deacon in front of him, and they make the great entrance; with the candle-bearers being in front, they go around the naos, while the Deacon says with a great voice:

All of you the Lord God remember in his kingdom always, now and ever and to the ages of ages.

And the Deacon, entering through the holy doors, stands to the right. And when the Priest enters, the Deacon says to him:

Your Priesthood the Lord God remember in his kingdom always, now and ever and to the ages of ages.

The Priest: *Your Diaconate the Lord God ...*

And the Priest, taking the holy diskos from over the head of the Deacon, places it on the holy Table. Likewise he also lifts up the aer from around the shoulders of the Deacon and censes it, and covers the holy things with it.

And when the Priest takes the censer to cense the holy things, the Deacon says once:

Do good, master!

Then the Priest, after saying Do good, Lord ... they will offer calves upon your altar and after arranging his phelonion, says to the Deacon:

Remember me, brother and co-liturgizer.

And the Deacon:

The Lord God remember your Priesthood in his kingdom, always, now and ever and to the ages of ages.

Then the Deacon, bowing his head and holding his orarion, as it is customary, says to the Priest:

Pray for me, holy master.

The Priest:

The Holy Spirit descend upon you and the power of the Most High overshadow you!

The Deacon:

The Spirit himself co-liturgize with us all the days of our life.

Remember me, holy master.

The Priest: *The Lord God remember you ...*

And the Deacon, after saying Amin and kissing the right hand of the Priest, goes out through the northern gate and, standing in his customary place, says the litany of completion:

Let us complete our supplication to the Lord.
For the precious gifts set forth, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *through the compassions ...*

Peace to all.

The Deacon:

Let us love one another, that with one mind we confess.

Then he bows three times in the place where he is and, if there are several Deacons, they go to the solea, kiss one another's orarion and hand, and say to one another, the first Christ is in our midst and the other He is and will be. If there are not several Deacons, kissing his own orarion where there is the sign of the cross, says

The Deacon:

The doors! The doors! In wisdom let us attend!

The people: I believe in one God ...

The Deacon:

Let us stand aright! Let us stand with fear! Let us be mindful, that we offer the holy oblation in peace.

The Priest:

The grace of our Lord Jesus Christ ...

Let us have the hearts on high.

Let us give thanks to the Lord.

The Deacon, bowing, enters into the holy sanctuary through the southern gate, and stands at the left hand of the Priest, at the side of the holy Table, and fans the holy things. And when the Priest says roaring, lowing aloud, crying out, and saying the triumphant hymn, the Deacon, taking the star from the holy diskos, makes with it the sign of the cross over the diskos, and, closing and kissing it, puts it aside with the aer, and goes to the right side of the Priest.

And when the Priest says:

Take! Eat! This is my body ...

the Deacon points to the holy diskos with the orarion.

Likewise, when the Priest says:

Drink of it, all of you! This is my blood ...

the Deacon also points to the holy chalice.

When the Priest says:

offering you your own of your own ...

the Deacon lifts up the holy gifts crossing his hands, taking the diskos with his right hand and the chalice with his left.

Then, when the prayer Again we offer you said by the Priest is completed, and he is about to bless, the Deacon, bowing his head, points to the holy bread with the orarion, saying:

Bless, master, the holy bread.

The Priest: *and make this bread ...*

The Deacon: Amin.

And pointing to the holy chalice with the orarion, he says:

Bless, master, the holy cup.

The Priest: *and that which is in this cup ...*

The Deacon: Amin.

And pointing to both holy things with the orarion, he says:

Bless both holy things, master.

The Priest: *making the change ...*

The Deacon: Amin. Amin. Amin.

When the Priest says Especially for our all-holy, the Deacon, taking the censer from him, starts to cense also from the back of the holy Table, remembering the diptychs of the fallen asleep, and the living and the dead, as he wishes.

Then, when the Priest says out loud First of all remember, Lord, the Deacon, standing before the door, says concluding the reading of the diptychs:

And those whom each of us calls to mind, and all mankind.

The Priest:

And grant that with one mouth ...

And the mercies of our great God and Savior ...

And the Deacon goes out through the northern gate and, standing in his customary place, says:

Having remembered all the saints, again and again in peace let us pray to the Lord.

For the precious gifts offered and sanctified, let us pray to the Lord.

That our God who loves mankind, having received them upon his holy, heavenly, and noetic altar as a scent of spiritual fragrance, will send down upon us in return the divine grace and the gift of the Holy Spirit, let us pray.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole day, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *And count us worthy ...*

The people: Our Father ...

The Priest: *For yours is the kingdom ...*

Peace to all.

The Deacon:

Let us bow our heads to the Lord.

And the Deacon bows his head in a little schima, until the Priest says out loud through the grace and compassions. Then, bowing in the place in which he stands, he says mystically God, cleanse me, the sinner, and have mercy on me, and, when he sees the Priest stretching his hands and holding the holy bread, says out loud:

Let us attend!

The Priest: *The holy things are for the holy.*

Then the Deacon enters into the holy sanctuary and girds himself with the orarion crosswise. And standing at the right side of Priest, he says:

Break, master, the holy bread.

The Priest: *Broken and distributed ...*

Then, pointing to the holy chalice with the orarion, says:

Fill, master, the holy cup.

The Priest: *The fullness ...*

The Deacon: Amin.

And, taking the warm water, he says to the Priest:

Bless, master, the warm water.

The Priest: *Blessed is the warmth ...*

And the Deacon, holding firmly the chalice with his left hand, pours the needed amount of the warm water into the chalice crosswise, saying:

The warmth of the Holy Spirit. Amin.

And giving up the warm water, he stands slightly behind, praying mystically with fear and piety.

Then, [after he has partaken of the holy body,] the Priest says:

Deacon, come forth.

The Deacon [approaching from the Priest's left side]:

Behold, I come forth to Christ, our immortal King and God.

Making a metanoia piously and asking forgiveness, he sets his right palm over his left and says:

Impart to me, master, the unworthy Deacon (name), the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

Kissing the hand of the Priest which communes him and taking the holy bread, he goes behind the holy Table

and partakes of the portion in his hand with all care, and wipes his right palm over the diskos with the sponge. And the Priest, after he has partaken of the holy blood, says:

Deacon, again come forth.

The Deacon [approaching from the Priest's right side]:

Behold, I come forth to Christ, our immortal King and God.

Impart to me, master, the unworthy Deacon (name), the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And, taking with his left hand the tip of the holy cloth, he places it underneath his lips and with his right hand pushes thrice on the base of the holy chalice, the Priest holding firmly its neck and the other end of the holy cloth, and thus the Deacon partakes three times of the holy chalice, wiping with the cloth in his hand both his own lips and the chalice, which he also kisses.

Then, taking both the holy diskos and the sponge in his hands, he puts first the holy body into the holy chalice and afterwards all the other particles with attention and piety. If there are many who wish to partake, he puts only the holy bread into the holy chalice. And thus he covers the holy chalice with the veil, and puts the other veils and the star on the holy diskos. Then they open the door of the

holy sanctuary, and the Deacon, bowing, takes the holy chalice from the Priest and shows it to the people saying:

With fear of God, faith, and love, come forth!

And if there are faithful who wish to partake, the Priest lifts up the holy chalice from the hands of the Deacon and communes them, as the Deacon stands next to him.[1]

Then the Priest says: *God, save your people ...*

Entering, the Deacon says once:

Lift up, master.

The Priest: *Be lifted up ...*

Then the Priest gives up the censer into the right hand of the Deacon and places the holy diskos on his head. The Deacon, saying nothing, goes and places it on the holy prothesis. And, while **Let our mouth be filled** is sung, the holy chalice is carried back to the prothesis by the Priest, as the Deacon walks before him and censes it. And, giving up the censer, the Deacon goes out through the beautiful gate and, standing in his customary place, says:

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1. If there are many to partake, there is also the practice to bring the chalice into the sanctuary immediately after all have partaken, and the Deacon wipes the remaining particles from the diskos into the chalice, saying: **Wash away, Lord, the sins of all those remembered here, by your precious blood, through the prayers of all your saints.**

Upright! Having partaken of the divine, holy, pure, immortal, heavenly and life-creating, frightful mysteries of Christ, let us worthily give thanks to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Having asked that the whole day be perfect, holy, peaceful, and sinless, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For you are ... Let us go forth in peace.*

The choir: In the name of Lord.

The Deacon:

Let us pray to the Lord.

The Priest reads the prayer from behind the amvon.

The choir: Amin. Blessed be the name ...

The Deacon:

Let us pray to the Lord.

The Priest: *The blessing and mercy ...*

And the Priest makes the apolysis.

Then the Deacon goes to the holy prothesis and consumes the holy things with fear and all care and washes his hands. And thus he takes off his diaconal vestments and, venerating, leaves thanking God.

ABOUT
THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
BASIL THE GREAT

Both the Priest and the Deacon must know that the divine Liturgy of Basil the Great is not always said, but only at the appointed times. That is, on the Sundays of Great Lent (except for Palm Sunday), on holy and great Thursday, on holy and great Saturday, on the eves of Christ's Nativity and of his Baptism, and on the feast day of St. Basil (and of the Lifting up of the precious Cross), according to the typikon of our holy Church of God.

The order of this priestly work is the same as the one of the holy Golden-mouth in the prayers and rubrics of both the Priest and of the Deacon. For this reason we do not set it here in its entirety in an identical Order, but rather only the typical Order of the vesperal divine Liturgy.

It is truly proper that the Deacon serve precisely as it is shown in the preceding Liturgy.

ORDER
OF THE VESPERAL
DIVINE LITURGY
OF THE GREAT BASIL

The Deacon, taking blessing from the Priest, goes out of the holy sanctuary through the northern gate and, bowing three times, says out loud Bless, master. The Priest says Blessed is the kingdom ... And the Deacon enters into the holy sanctuary through the southern gate and stands at the right side of the Priest until the completion of the introductory psalm, when he goes out and says out loud the litany of peace. After this he enters and, when the stichos Let my prayer arise straight is sung, he begins censing according to custom.

Then when the Glory, now of the troparia of crying out is sung, the little entrance is made with the Gospel, and after Wisdom! Upright!, he enters into the holy sanctuary and, placing the holy Gospel on the holy Table, he takes the censer and, going out, stands before the icon of Christ and censes the Priests who enter. After O joyful Light, if there is a prokeimenon of the readings, he says out

loud The evening prokeimenon.[1] The reader then reads the prokeimenon and the stichos. The Deacon: Wisdom. The reader reads the title of the reading. The Deacon: Let us attend. Thus he does at each reading.

After the completion of the readings the Deacon says out loud: Let us pray to the Lord. And the Priest: For you are holy, our God. And the Deacon: and to the ages of ages. After this is sung the Trisaghion or As many as have been baptized into Christ, have been clothed with Christ. Alliluia.

Then the Apostle, the Gospel, and the others of the Liturgy of the Great Basil.

• One must know that at the great litanies, namely at Let us complete our supplication to the Lord, at Having remembered all the saints, and after the divine partaking at Upright! Having partaken, the Deacon ought to say our evening supplication or The whole evening, perfect, instead of The whole day, perfect.

All others are as also in the daytime Liturgy.

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1. In some traditions, the Deacon or the Priest says the stichoi of the prokeimenon. They are included here on pages 190–194.

THE DIVINE LITURGY
OF THE PRESANCTIFIED GIFTS

When the time for the priestly work arrives, the Deacon joins the Priest and they come and make a metanoia to the Superior, and, coming to the middle of the naos, make three bows saying:

God, cleanse me, the sinner, and have mercy on me.

And, kissing the holy icons of Christ and of the Birthgiver of God, they enter the sanctuary bowing three times before the holy Table. Then the Deacon, taking his sticharion and orarion and the Priest sealing them simply, withdraws to a part of the sanctuary and vests with them saying nothing, or only Through the prayers of our holy fathers ... Amin.

After they have vested, standing before the holy Table, they make three metanoias, saying God, cleanse me, the

sinner ... And the Priest kisses the holy Gospel and the Deacon kisses the holy Table and the right hand of the Priest, and he goes out through the northern gate and, standing in his customary place and bowing three times, says out loud

Bless, master.

The Priest: *Blessed is the kingdom ...*

And the introductory psalm is read by the Superior or the reader. The Deacon enters into the holy sanctuary through the southern gate. When the introductory psalm is completed, he goes out through the northern gate and, standing in his customary place, says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation,

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For to you is due all glory ...*

And the Deacon, bowing, enters into the holy sanctuary through the southern gate. He washes his hands and prepares the prothesis. While the kathisma of the Psalter is read, the Deacon, taking the censer and putting incense in it, says to the Priest: **Bless, master, the incense.**

And the Priest blesses as it is customary and makes all which are appointed, including the placing of the holy bread on the holy diskos and all the others of the prothesis. The Deacon, saying nothing, censes the star, the veils, and the aer. Then, taking the censer, the Priest censes and departs.

The Deacon, at each stasis of the Psalter, makes the little litany saying:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The ekphoneses are said by the Priest.

At Lord I have cried the Deacon, taking the censer and asking for blessing from the Priest, censes first the prothesis, where the holy bread is, then the holy Table, the entire sanctuary, the Priest, and the entire church and thus returns.

At Glory, now the Priest and the Deacon go out, making the entrance, as is the custom, with the censer, without the Gospel. Whenever the Gospel is to be read, they make the entrance with it. Standing in the customary place, the Deacon says as usual:

Let us pray to the Lord.

The Priest says the prayer, after which again as usual the Deacon:

Bless, Master, the holy entrance.

The Priest: *Blessed is the entrance ...*

The Deacon, censing according to the usual order as also at Vespers, says out loud:

Wisdom! Upright!

After O joyful Light, the Deacon says out loud:

The evening prokeimenon!

The reader announces the prokeimenon and its stichos and the Deacon:

Wisdom!

The reader reads the title of the reading of Genesis or of Exodus.

The Deacon: **Let us attend!**

The first reading being completed and the reader saying **Command**, the Priest says out loud:

Wisdom! Upright! The light of Christ illumines all.

The reader reads the title of the second reading, from Proverbs or Job.

The Deacon: **Wisdom! Let us attend!**

After the completion the Priest says:

Peace to you.

And immediately is sung **Let my prayer arise.**

If there is the remembrance of a feasted saint, the Apostle and Gospel of the feast, or only the Gospel (in the Great Week), are now read according to the following order.

After the final Let my prayer, [says

The Deacon: Let us attend!

Then the Priest: *Peace to all!*

The reader: And to your spirit!

The Deacon: Wisdom!]

After the reader says The prokeimenon of the Apostle, the Deacon, going before the holy doors and facing the people, says:

Let us attend![1]

The reader says out loud the stichos of the prokeimenon.

The Deacon: Wisdom!

The reader says out loud the title of the reading.

The Deacon: Let us attend!

Then, when the alliluias are sung or already before them, that is, while the Apostle is still being read, the Deacon, taking the censer and asking for a blessing over it from

1. In some practices this is omitted.

the Priest, censes around the holy Table, the sanctuary, the Priest, and, standing slightly in front of the beautiful gate, the people.

Then bowing his head to the Priest, he says:

Bless, master, the one who proclaims the gospel of the holy glorious apostle and evangelist (name).

The Priest: *God, through the intercessions ...*

And the Deacon, who responds with Amin, takes up piously the holy Gospel from the hands of the Priest, kissing his hand. And going out through the holy doors he goes up to the amvon or stands in his appointed place.

The Priest:

Wisdom! Upright, let us hear the holy Gospel.

Peace to all.

The Deacon:

The reading is from the holy Gospel according to (name).

The Priest: *Let us attend!*

The holy Gospel being completed, the Deacon, coming to the holy doors, gives the holy Gospel to the Priest, kissing his hand.

Then the Deacon, going out through the northern gate and standing in his customary place, says the great ektenia:

Let us all say from our whole soul and from our whole mind, let us say.

Lord ruler-of-all, God of our fathers, we pray you, hear and have mercy.

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nuṇ (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God (names, and of) all pious and right-glorifying Christians who dwell in or visit

this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us (especially remembering names), who piously lie asleep here and everywhere.

Again we pray for those who bring offerings and those who make acceptable sacrifices in this holy and all-venerable temple, for those who labor, those who sing, and all the people standing here, awaiting the great and rich mercy that is from you.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery (or this holy house).

The Priest: *for you are a merciful God ...*

The Deacon says the litany for the catechumens[1]:

1. The litany for the fallen asleep (page 179) may be said here.

Pray, catechumens, to the Lord.

Let us, the faithful, pray for the catechumens.

That the Lord have mercy on them.

That he teach them the word of the Truth.

That he reveal to them the gospel of the Righteousness.

That he unite them to his holy, catholic, and apostolic Church.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

The Priest: *that they also glorify with us ...*

The Deacon:

As many as are catechumens, go forth. Go forth, catechumens.

From the Wednesday of mid-Lent, that is, from the Wednesday of the fourth week of Lent, the litany for those preparing for illumination is said thus by

the Deacon:

As many as are preparing for illumination, come forth.

Pray to the Lord, you who are preparing for illumination.

For the brethren who are preparing for the holy illumination and for their salvation, let us, the faithful, pray to the Lord.

That the Lord our God establish and strengthen them.

That he illumine them with the light of knowledge and piety.

That at the appointed time he count them worthy of the washing of rebirth, the remission of sins, and the garment of incorruption.

That he beget them again by water and the Spirit.

That he grant them the perfection of the faith.

That he number them with his holy and chosen flock.

Save them, have mercy on them, help them, and keep them, O God, by your grace.

Those preparing for illumination, bow your heads to the Lord.

The Priest: *for you are our illumination ...*

The Deacon:

As many as are preparing for illumination, go forth; those preparing for illumination, go forth.

As many as are catechumens, go forth. Let no catechumen remain.

As many as are faithful, again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest: *for to you is due all glory ...*

The Deacon:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Wisdom!

The Priest: *according to the gift of your Christ ...*

And the Deacon, bowing, enters into the holy sanctuary through the southern gate and stands at the right side of the Priest.

The choir sings Now the powers. The same is said three times consecutively by the Priest up to the King of glory enters, and the Deacon responds:

Behold, the mystical sacrifice* is escorted fulfilled.* Let us come forth with faith and longing,* that we become partakers of life eternal.* Alliluia!

Then the Priest censes the holy Table, the prothesis and the entire sanctuary, the icons and the people, as always, with the Deacon standing opposite him, as usual. Then, the Priest and the Deacon venerate the holy Table and, taking forgiveness from the people, go to the prothesis, which the Priest also censes. They also make three metanoias, saying with each: **God, cleanse me, the sinner, and have mercy on me.**

Then they make the great entrance saying nothing, the Deacon going first with a candle and censer and censing the holy things carried by the Priest. And then, placing them on the holy Table, the Priest censes them, and with the Deacon makes three great metanoias. Immediately the Deacon, going out through the northern gate and standing in his customary place, says the litany of completion thus:

Let us complete our evening supplication to the Lord.

For the precious gifts presanctified and set forth, let us pray to the Lord.

That our God who loves mankind, having received them upon his holy, heavenly, and noetic altar as a scent of spiritual fragrance, will send down upon us in return the divine grace and the gift of the Holy Spirit, let us pray.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

The whole evening, perfect, holy, peaceful, and sinless, let us ask of the Lord.

An angel of peace, faithful guide, guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

The things good and profitable for our souls, and peace for the world, let us ask of the Lord.

To complete the remaining time of our life in peace and repentance, let us ask of the Lord.

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *And count us worthy ...*

The people: Our Father . . .

The Priest: *For yours is the kingdom ...*

Peace to all.

The Deacon:

Let us bow our heads to the Lord.

The Priest: *Through the grace and compassions ...*

After the prayer, the Deacon bows three times, with each bow saying God, cleanse me, the sinner, and have mercy on me, and then out loud:

Let us attend!

The Priest: *The presanctified holy things ...*

Then the Deacon enters into the holy sanctuary through the southern gate, girds himself with his orarion crosswise, and standing at the right side of Priest, says:

Break, master, the holy bread.

The Priest: *Broken and distributed ...*

Then, pointing to the holy chalice with the orarion, says:

Fill, master, the holy cup.

The Priest: *The fullness ...*

The Deacon: Amin.

And, taking the warm water, he says to the Priest:

Bless, master, the warm water.

The Priest: *Blessed is the warmth ...*

And the Deacon, holding firmly the chalice with his left hand, pours the needed amount of the warm water into the chalice crosswise, saying:

The warmth of the Holy Spirit. Amin.

And giving up the warm water, he stands slightly behind, praying mystically with fear and piety.

Then, [after he has partaken of the holy body,] the Priest says:

Deacon, come forth.

The Deacon [approaching from the Priest's left side]:

Behold, I come forth to Christ, our immortal King and God.

Making a metanoia piously and asking forgiveness, he sets his right palm over his left and says:

Impart to me, master, the unworthy Deacon (name), the precious and all-holy body of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

Kissing the hand of the Priest which communes him and taking the holy bread, he goes behind the holy Table and partakes of the portion in his hand with all care, and wipes his right palm over the diskos with the sponge. And the Priest, after he has partaken of the holy blood, says:

Deacon, again come forth.

The Deacon [approaching from the Priest's right side]:

Behold, I come forth to Christ, our immortal King and God.

Impart to me, master, the unworthy Deacon (name), the precious and all-holy and life-giving blood of our Lord and God and Savior Jesus Christ, for remission of my sins and for life eternal.

And, taking with his left hand the tip of the holy cloth, he places it underneath his lips, and with his right hand pushes thrice on the base of the holy chalice, the Priest holding firmly its neck and the other end of the holy cloth, and thus the Deacon partakes three times of the holy chalice, wiping with the cloth in his hand both his own lips and the chalice, which he also kisses.

Then, taking both the holy diskos and the sponge in his hands, he puts the holy body into the holy chalice with attention and piety. And thus he covers the holy chalice with the veil, and puts the other veils and the star on the holy diskos. Then they open the door of the holy sanctuary, and the Deacon, bowing, takes the holy chalice from the Priest and shows it to the people saying:

With fear of God, faith, and love, come forth!

And if there are faithful who wish to partake, the Priest lifts up the holy chalice from the hands of the Deacon and communes them, as the Deacon stands next to him.

Then the Priest says: *God, save your people ...*

Entering into the holy sanctuary, the Deacon says once:

Lift up, master.

The Priest: *Be lifted up ...*

Then the Priest gives up the censer into the right hand

of the Deacon and places the holy diskos on his head. The Deacon, saying nothing, goes and places it on the holy prothesis. And, while Let our mouth be filled is sung, the holy chalice is carried back to the prothesis by the Priest, as the Deacon walks before him and censes it. And, giving up the censer, the Deacon goes out through the beautiful gate and, standing in his customary place, says:

Upright! Having partaken of the divine, holy, pure, immortal, heavenly and life-creating, frightful mysteries of Christ, let us worthily give thanks to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Having asked that the whole evening be perfect, holy, peaceful, and sinless, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For you are our sanctification ...*

Let us go forth in peace.

The choir: In the name of Lord.

The Deacon:

Let us pray to the Lord.

The Priest reads the prayer from behind the amvon.

The choir: Amin. Blessed be the name ...

The Deacon:

Let us pray to the Lord.

The Priest: *The blessing and mercy ...*

And the Priest makes the apolysis.

Then the Deacon goes to the holy prothesis and consumes the holy things with fear and all care and washes his hands. And thus he takes off his diaconal vestments and, venerating, leaves thanking God.

THE DIACONAL ORDER
OF THE HIGH-PRIESTLY LITURGY

At the Matins and the kairos when the divine Liturgy is celebrated jointly with Matins

While the exaposteilaria are sung, the Deacons go out through the beautiful gate holding the dikirotrikira and stand—the first Deacon, holding the trikiron, to the right of the High-priestly throne and the second, holding the dikiron, to the left, and also the others according to their order, after those holding the dikirotrikira, stand on either side of the High Priest.

When the stichos Praise him all His angels of the Let every breath is completed, the High Priest comes down from the throne at the words and the High Priest in the hymn Our Master and High Priest and, with the Deacons who carry the dikirotrikira going before him and the others following him, he comes before the beautiful gate and takes kairos with the first Deacon saying all those which pertain to it, except for Open the door of loving kindness, which the second Deacon says, and for the troparia said at the kissing of the icons, which the two Deacons say alternately. The first Deacon again says Glory, now. Holy

Master, bless before the apolysis of the kairos. After the apolysis the High Priest takes the trikiron from the Deacon, blesses the people, and enters into the holy sanctuary, the holy doors being now closed. There he vests with his High-priestly vestments assisted by the Deacons, who also read the appointed psalm verses.

While the doxology is chanted, the Priests go out first according to their order and then the Deacons holding the dikirotrikira, and after them the High Priest, who goes up to the High-priestly throne or stands in the middle of the naos. The Deacons stand to his right and left and after them the Priests.

When the doxology is completed, the Deacons say alternately in a low voice the ektenia and the others of the Matins, as follows: the first of the Deacons says Have mercy on us, O God, the second of the Deacons Let us complete our morning supplication, Let us bow our heads to the Lord, and the first again Wisdom. Bless, the High Priest says the apolysis, and the first Deacon says the Amin.

At the vesting on the solea

At festal Liturgies, when it is set forth that the High Priest vests in the middle of the naos or of the solea, he does not come down at Praise him all his angels, but rather immediately after the doxology the Deacons say out loud alternately, until all of the priests come out, Priests, come

out! and Come out, priests! After the priests have come out, having the High-priestly vestments on trays, the High Priest comes down and takes kairos.

After this the High Priest goes to the middle of the naos, where the throne is placed with the Priests on both sides, and he begins to vest, while the first two Deacons, who hold censers and stand in front of the sanctuary and are turned toward the High Priest, say out loud alternately the appointed psalm verses for each vestment, and the others, if present, assist in the vesting of the High Priest, while the choir sings From on high the prophets.

The vesting and the psalmody of the choir being completed, the first Deacon, who holds high the trikiron in his right hand and the dikiron in his left hand and who faces the High Priest, says out loud Let your light so shine ... and, crossing his hands, hands the dikirotrikira to the High Priest, kissing his right hand.

In case other High Priests also co-liturgize, they enter into the holy sanctuary at the first Holy God of the doxology, where they also vest in their High-priestly vestments, at the same time as the first or liturgizing High Priest is vested in the middle of the naos or of the solea.

Then, after the vesting of the High Priest and before the first Deacon says out loud Let your light so shine, the Deacons, again alternately, summon the High Priests who are in the holy sanctuary to go out, saying thrice High Priests,

come out. And after they come out and stand on either side of the first High Priest, the first Deacon, who holds the dikirotrikira, hands these as appointed to the High Priest saying with a great voice Let your light so shine ...

Those said by the Deacons at the vesting of the High Priest

The first Deacon: Bless, Master.

The High Priest: *Blessed is our God ...*

at the sticharion:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

My soul will rejoice in the Lord, for he has clothed me with the garment of salvation and has covered me with the robe of gladness; he has set a crown on me like a bridegroom and has adorned me in beauty like a bride.

The second Deacon:

Always, now and ever and to the ages of ages. Amin.

at the epitrachilion:

The second Deacon: Let us pray to the Lord.

The first Deacon: Lord, have mercy.

The second Deacon:

Blessed is God, who pours out his grace upon his High Priests, as myrrh upon the head, which runs down the beard, the beard of Aaron, which runs down even to the hem of his garment.

The first Deacon: Always, now and ever ...

at the belt:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

Blessed is God, who girds me with power and has established my way blameless.[1]

The second Deacon: Always, now and ever ...

at the right cuff:

The second Deacon: Let us pray to the Lord.

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1. The Simonopetra *Ierodiakonikon* adds here: who strengthens my feet like a deer's, and makes me stand on high.

The first Deacon: Lord, have mercy.

The second Deacon:

Your Right Hand, O Lord, is glorified in strength. Your Right Hand, O Lord, has crushed enemies and in the magnitude of your Glory you have shattered the adversaries.

The first Deacon: Always, now and ever ...

at the left cuff:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

Your Hands have made me and have fashioned me. Give me understanding and I will learn your commandments.

The second Deacon: Always, now and ever ...

at the sakkos:

The second Deacon: Let us pray to the Lord.

The first Deacon: Lord, have mercy.

The second Deacon:

Your High Priests, O Lord, will be clothed with righteousness and your saints will rejoice with

gladness.

The first Deacon: Always, now and ever ...

at the epigonation:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

Gird your sword upon your thigh, O Mighty One, in your adornment and in your beauty; and draw and prosper and reign on account of truth and gentleness and righteousness, and your Right Hand will guide you wondrously.

The second Deacon: Always, now and ever ...

at the omophorion:

The second Deacon: Let us pray to the Lord.

The first Deacon: Lord, have mercy.

The second Deacon:

Lifting up upon the shoulders, O Christ, the astray nature, ascending you brought it to the God and Father.

The first Deacon: Always, now and ever ...

at the cross:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

Whosoever wishes to come after me, let him deny himself and take up his cross and follow me.

The second Deacon: Always, now and ever ...

at the engolpion:

The second Deacon: Let us pray to the Lord.

The first Deacon: Lord, have mercy.

The second Deacon:

Create a clean heart in me, O God, and renew a right Spirit in my inward parts.

The first Deacon: Always, now and ever ...

at the mitre:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

You placed a crown of precious stones upon his head. He asked you for life and you gave him

length of days to the age of age.

The second Deacon: Always, now and ever ...

at the staff:

The second Deacon: Let us pray to the Lord.

The first Deacon: Lord, have mercy.

The second Deacon:

A rod of power the Lord will send out to you from Sion. And rule in the midst of your enemies!

The first Deacon: Always, now and ever ...

at the dikirotrikira:

The first Deacon: Let us pray to the Lord.

The second Deacon: Lord, have mercy.

The first Deacon:

Let your light so shine before people, that they see your good works and glorify our Father who is in the heavens.

The second Deacon: Always, now and ever ...

At the beginning of the divine Liturgy

Then the first Deacon, turning toward the High Priest and bowing his head while, as it is customary, also holding the orarion, says: It is time for the Lord to make. Bless, holy master. The High Priest: Blessed is our God ... And again the first Deacon: Pray for us, holy master. The High Priest: The Lord direct ... And again the first Deacon: Remember us, holy master. The High Priest: The Lord remember your Priesthood ... and The Lord remember your Diaconate ... And the Priests and the Deacons kiss in order the hand of the High Priest, who blesses each one of them.

And the first Deacon, bowing a little to the High Priest together with the first Priest, goes and stands in his customary place and begins the litany of peace. At the petition For our Archbishop ... the Deacon turns and, at the same time as the Priest, makes a schima to the High Priest.

After the ekphonisis For to you is due all glory, the Deacon, making a schima at the same time as the Priest, departs from his place and takes his proper position at the right hand of the High Priest.

After the completion of the first antiphon or of the typika, the second Deacon, who has the dikiron, makes a schima to the High Priest together with the second Priest, goes and, standing in his customary place, says out loud the little litany. After the ekphonisis For yours is the dominion he does as the first Deacon and also stands again in his place.

Then, the third Deacon, who has the trikiron and does the same as the second, says out loud the other little litany; and he returns, handing the trikiron to the first Deacon.

When the stichos Rejoice and be glad of the Beatitudes is being sung or immediately after the little litany, all the Deacons, making a schima, enter into the holy sanctuary through the beautiful gate.

At the little entrance

At the little entrance the Deacons go first—the second Deacon holding the trikiron, the third, the dikiron, and the first Deacon follows with the Gospel and, coming before the High Priest, says with a low voice Let us pray to the Lord, and then Bless, master, the holy entrance. He presents the Gospel to the liturgizing High Priest in order for him to kiss it and he in return kisses his right hand, while the other Deacons stand on either side of the first Deacon in front of the High Priest and facing the Gospel.

After this the Deacon says out loud Wisdom! Upright! and enters into the holy sanctuary, placing the holy Gospel on the holy Table. Then, as the second Deacon also enters, they take the censers and, going out, stand before the icons of Christ and respectively of the Birthgiver of God. The High Priest, taking the dikirotrikira, blesses the people. And as he enters followed by the Priests and Deacons, the Deacons cense them and, in the end, they also cense one

another and enter the holy sanctuary themselves.

Then the High Priest gives the dikirotrikira to the Deacons, takes the censer, and censes around the holy Table, while the Deacons stand opposite him. And they, going out of the holy sanctuary to the center of the naos while holding the dikirotrikira, wait for their censing by the High Priest, after which they enter into the sanctuary, where the High Priest hands the censer to one of the Deacons, who censes him.

At the Trisaghion, the phimi, and the Apostle

After the kontakion the first Deacon says out loud Let us pray to the Lord, and then the second Deacon says And to the ages of ages.

The Trisaghion follows. (After Glory, now of the Trisaghion the Deacons go out and stand on the solea, and the High Priest turns toward the people saying: *Lord, Lord, watch over from heaven* .... While the High Priest says this in three stases, the Priests sing the Trisaghion. And he enters into the holy sanctuary followed by the Deacons. And when the Priests end the Trisaghion, the first Deacon, turning toward the people, says: Power! After the end of the Power by the choirs, the first Deacon draws near the beautiful gate and pointing the orarion toward the people says: Lord, save the pious. This is said twice more alternately by the Deacons, being taken up by the Priests

and the choirs. And finally the second Deacon says again toward the people: **And hear us.** And the Priests sing this. And then the first Deacon, turning toward the people, says the phimi of the High Priest. While this is sung by the Priests and the choirs, the Deacons go out to the solea, and the High Priest blesses all. And then they enter together into the holy sanctuary.)[1]

• One must know that this is the phimi of the Ecumenical Patriarch, which ought to be said out loud throughout his jurisdiction:

To (name) the all-holy and Ecumenical Patriarch, many years!

The type of the phimi of the metropolitans is this:

To (name) the most-venerable and God-sustained Metropolitan of the holy Metropolia (name) (most-honorable and exarch of ... if he is) our father and first shepherd (or bishop), many years!

After the reading of the Apostle by the reader, while the alliluias are sung, the second Deacon, taking a blessing from the High Priest, censes him first thrice and then censes the holy Table, the entire sanctuary, and the people, going out a little before the sanctuary doors.

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1. The text between parentheses has been moved here from the Divine Liturgy of St. John the Golden-mouth, where—it seemed to us—it did not belong. See our explanation on page viii.

At the Gospel

Then the first Deacon, taking as is customary the blessing from the High Priest, goes out with the Gospel to the appointed place. And the second Deacon, who stands by the High Priest, says out loud Wisdom. Upright, let us hear ... and then the third Deacon says Let us attend, before which the first Deacon said The reading is from ...

The reading of the Gospel being completed, the Deacon hands it to the High Priest, while at the same time kissing his right hand, after which he says out loud the ektenia Let us all say ... The second Deacons says the litany for the catechumens Pray, catechumens ..., and the third As many as are catechumens ... and As many as are faithful. Then the High Priest vests with the little omophorion which is given to him by a Deacon.

At the cherubikon and the great entrance

During the singing of the cherubic hymn, the High Priest censes, while the Deacons follow him according to the written order, saying alternately As we receive the King of all ... And, after the High Priest alone bows before the holy Table and goes to the prothesis, the Deacons also bow according to order—which is to say the first Deacon together with the first Priest by order, and so forth—then they make a schima toward the people, and

go to the prothesis, where the High Priest commemorates and covers the holy gifts, while the first Deacon says those appointed to him.

Then the High Priest hands the aer and the diskos to the first Deacon and the great entrance is done, first going one Priest with the omophorion and the Deacons, who carry in their hands the exapteriga or crosses, then the second Deacon who holds the trikiron and who censes. And, when they come to the middle of the naos, the Deacon says out loud **Your High Priesthood the Lord God remember in his kingdom, always** ... as the High Priest censes the carried holy bread, and then the Deacon gives the High Priest the holy diskos and stands at his right, as the High Priest remembers the living. And, again taking the censer from the Deacon who approaches and also carries the trikiron, the High Priest censes the holy chalice carried by the Priest, remembers according to order and enters the holy sanctuary, followed by the Priests and the Deacons who also cense the ones entering.

At the litany of completion and the holy anaphora

After these the High Priest lifts up the aer from the shoulders of the Deacon who says **Do good, master** and the others appointed with it, while all the Deacons bow their heads and kiss the hand of the High Priest.

Once the cherubic hymn is completed, the High Priest gives the trikiron to the first Deacon who, going out through the beautiful gate, begins saying out loud the litany of completion. At Let us love one another ..., if there are many Deacons, they go out to the solea and, kissing one another's orarion, say to one another, the one Christ is in our midst, and the other, He is and will be.

Then the first Deacon, entering into the holy sanctuary, after the second Deacon lifts up the star from the diskos, lifts up the holy things a little and says all which are appointed for the Deacon in the holy anaphora. And all the Deacons point to the holy gifts with their oraria at the Take, eat ... and Drink of it ...

At Especially for our all-holy, pure ..., the first Deacon takes the censer from the High Priest, whom he censes, and begins censing around the holy Table and commemorating according to the custom.

At the Diptycha

At significant High-priestly, synodal, and patriarchal concelebrations, after First of all remember, Lord ..., the first Deacon, standing before the door, says out loud the diptycha according to the following order:

DIPTYCHA

which are said out loud at significant patriarchal, synodal, and High-priestly concelebrations

... the All-holy and Ecumenical Patriach,
... of Alexandria,
... of Antioch,
... of Jerusalem,
... of Moscow,
... of Belgrade,
... of Bucharest,
... of Sofia,
... of Georgia,
the most-holy right-glorifying Patriarchs.
... of Cyprus,
... of Athens,
... of Warsaw,
... of Tirana,
... of the Czech Republic and Slovakia,[1]
the most-blessed Archbishops, presiders of the autocephalous Orthodox Churches.

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1. More recent commemorations can be added here.

... the most-venerable (or most-holy) and God-sustained Metropolitan who has offered these precious and holy gifts to the Lord our God.

For the salvation, dominion, victory, and continuance of our most-pious and Christ-loving kings (or rulers names).

For the peace and stillness of the whole world, for the stability of the holy Churches of God, and for the union of all,

For the right-guidance and strengthening of the Christ-loving army, for the salvation and help of the people standing here,

And those whom each of us calls to mind, and all mankind.

After And the mercies of our great God ... the second Deacon, going out through the beautiful gate and taking the dikiron from the High Priest, says out loud the petitions Having remembered all the saints ... and those which follow until Let us attend, and enters the holy sanctuary.

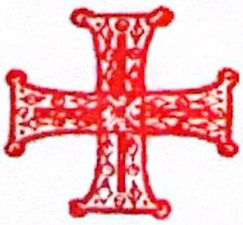
At the divine Communion and the apolysis

Then, the first Deacon says Break, master ..., Fill, master ..., Bless, master, the warm water, and The warmth of the Holy Spirit, also pouring the warm water into the holy

chalice. And the Deacons partake according to their order.

After these the first Deacon says out loud from before the beautiful gate **With fear of God, faith ...**, and then **Lift up, master**, and takes the holy diskos with the veils and carries them to the prothesis, while the second Deacon censes in front of him. Then he says out loud **Upright! Having partaken ...** and, after **Let us go forth in peace**, he says **Let us pray to the Lord**.

In the end, the Deacons go out before the High Priest and stand before the High-priestly throne, where the first Deacon says **Let us pray to the Lord**, after which the High Priest makes the apolysis. After these the Deacons enter into the sanctuary through the side doors and take off their vestments.



PRAYERS OF
DIVINE COMMUNION

Before Communion

I believe, Lord, and I confess, that you are the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. Moreover, I believe that this is your pure body itself and that this is your precious blood itself. Wherefore, I pray to you: have mercy on me and forgive me my transgressions, voluntary and involuntary, in word, in deed, in knowledge and in ignorance, and make me worthy to partake of your pure mysteries without condemnation, for remission of sins and for life eternal. Amin.

Behold, I approach divine Communion,
Fashioner, burn me not in participation,
For you are fire that burns the unworthy,
But rather cleanse me from every stain.

Of your mystical supper, Son of God, receive me today as communicant, for I will not speak of the mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I confess you: Remember me, Lord, in your kingdom.

Tremble, O human, beholding the deifying blood,
For it is a coal that burns the unworthy.
The body of God both deifies and nourishes me,
Deifies the spirit and strangely nourishes the mind.

You have smitten me with yearning, O Christ, and have changed me by your divine eros; but burn away my sins with immaterial fire, and make me worthy to be filled with delight in You, so that, leaping for joy, O good One, I may magnify Your two comings.

In the radiances of your saints, how will I the unworthy enter? For if I dare to enter into the bridal chamber, my garment betrays me, for it is not a wedding garment, and I will be cast out bound by the angels; Lord, cleanse the filth of my soul and save me, as one who loves mankind.

Master who love mankind, Lord Jesus Christ my God, do not let these holy things be to my judgment because I am unworthy, but rather let them be for the purification and sanctification of soul and body, and as a pledge of the life to come and the kingdom. For it is good for me to cleave to God, to set my hope of salvation in the Lord.

THANKSGIVING AFTER DIVINE COMMUNION

When you have delighted in the good partaking
of the life-creating and mystical gifts,
immediately hymn and give great thanks
and fervently from the soul say to God:
Glory to you, O God. Glory to you, O God.
Glory to you, O God.

Of anonymous

I thank you, Lord my God, that you have not rejected me, the sinner, but have made me worthy to be partaker of your holy things. I thank you that you have made me, the unworthy, worthy to partake of your pure and heavenly gifts. Yet, Master who love mankind, who died and rose for us and granted us these your frightful and life-creating mysteries for the benefit and sanctification of our souls and bodies, grant that these be also for the healing of both my soul and body, for the averting of every adversary, for the illumination of the eyes of my heart, for the peace of the powers of my soul, for faith unashamed, for love unfeigned, for fullness of wisdom, for observance

of your commandments, for an increase of your divine grace and for familiarity with your kingdom, so that, kept by them in your sanctification, I always remember your grace and no longer live for myself, but for you, our Master and benefactor. And thus, when I depart this life in hope of eternal life, I will come into everlasting rest, where are the unceasing sound of those that keep festival and the unending delight of those who behold the unutterable beauty of your face. For you are the true joy and inexpressible gladness of those who love you, Christ our God, and all creation hymns you to the ages. Amin.

Of the Great Basil

Master Christ God, king of the ages and creator of all things, I thank you for all the good gifts you have given me and for the partaking of your pure and life-creating mysteries. I therefore pray to you, O good one who love mankind, keep me under your shelter and in the shadow of your wings, and grant me that even to my last breath I partake worthily of your holy things, for remission of sins and for life eternal. For you are the bread of

life, the spring of holiness, the giver of good things, and to you we send up glory, together with the Father and the Holy Spirit, now and ever and to the ages of ages. Amin.

Of Symeon Metafrastes

You who willingly gave me your flesh for food,
who are fire and burn the unworthy,
consume me not, my fashioner;
rather come through into all my members,
all my joints, my mind, and my heart.
Burn the thorns of all my transgressions,
cleanse my soul, sanctify my thoughts,
make firm my knees and also my bones;
illumine my twofold five senses,
nail me whole with the fear of you.
Shelter me always; guard and keep me
from every soul-destroying work and thought.
Cleanse and purify and make me harmonious,
adorn, teach, and illumine me;
show me to be your tabernacle of the Spirit alone
and not the tabernacle of sin;
so that, as your house, by the entrance of
communion,

every evildoing and passion flee from me as from fire.
Intercessors I bring to you all the sanctified,
the chiefs of the bodiless ranks,
your Forerunner, the wise Apostles,
and with them your pure and immaculate Mother,
whose entreaties receive, O compassionate one, my Christ,
and make your servant a child of light.
For you alone are the sanctification
and brightness of our souls, O good one,
and to you, as God and Master, as is right
we all send up glory every day.

Of anonymous

Your holy body, Lord Jesus Christ, our God, be to me for life eternal, and your precious blood for remission of sins. And this Eucharist be to me for joy, health and gladness. And at your fearful and second coming make me, the sinner, worthy to stand at the right hand of your Glory, through the intercessions of your all-pure Mother and of all your saints. Amin.

Of anonymous
to the most-holy Birthgiver of God

All-holy Lady, Birthgiver of God, the light of my darkened soul, my hope, shelter, refuge, consolation, and joy, I thank you that you have made me, the unworthy, worthy to be partaker of the pure body and precious blood of your Son. Also, you who gave birth to the true Light, enlighten the noetic eyes of my heart; you who conceived the spring of immortality, enliven me who am dead in sin; you who are the lovingly-compassionate Mother of the merciful God, have mercy on me and give me compunction and shatteredness in my heart, and humility in my thoughts, and restoration of my captive thoughts. And make me worthy, until my last breath, to receive without condemnation the sanctification of the pure mysteries for the healing of both soul and body; and grant me tears of repentance and confession so that I hymn and glorify you all the days of my life.

For you are blessed and glorified to the ages. Amin. (3)

The Priest says:

Now set free your servant, Master ...

Then the Trisaghion—Holy God (3), Glory, now, All-holy Trinity, Lord, have mercy (3), Glory, now, Our Father, and the Priest *For yours is the kingdom*—after which the

Apolytikion of St. John the Golden-mouth

Grace shone forth* from your mouth like fire,* illuminating the inhabited world,* you laid up treasures* of inavarice for the world* and showed us the height of humility.* Also, father John the Golden-mouth,* who teach by your words,* intercede with the Word Christ God* that our souls be saved.

Glory to the Father.

The kontakion

You received the divine grace* from heaven,* and by your lips* you teach all* to worship in Trinity* the one God,* John the Golden-mouth, all-blessed venerable.* We praise you worthily,* for you are an instructor* as one who knows the divine things.

Now.

Through the intercession, O Lord,* of all your saints* and of the Birthgiver of God,* give us your peace* and have mercy on us,* as the only merciful one.

If the divine Liturgy of **the Great Basil** is served, we say the following:

Apolytikion of St. Basil

Your sound has gone out into all the earth,* as it has received your word,* through which you dogmatized divinely,* and explained the nature of things,* and adorned the habits of people;* venerable Father,* royal priesthood (or royal dwelling, priesthood),* intercede with Christ God* that our souls be saved.

Glory to the Father.

The kontakion

You appeared as an unwavering foundation* to the Church,* distributing refuge to all,* the lordship to mortals,* sealing [her] with your doctrines,* revealer-of-heaven, venerable Basil.

Now.

Through the intercession, O Lord ...

If the divine Liturgy of **the Presanctified Gifts** is served, we say the following:

Glory. Now.

Through the intercession, O Lord,* of all your saints* and of the Birthgiver of God,* give us your peace* and have mercy on us,* as the only merciful one.

Then: Lord, have mercy. (12) Glory, now, More honorable than the Cherubim..., In the name of the Lord, father, bless.

The Priest: *God have pity on us...*

Then: Glory, now, Lord, have mercy (3), Holy father, bless.

The Priest makes the little apolysis: *Christ our true God ...*

And the end: *Through the prayers.*

After which: Amin.

SUPPLICATION

AT THE HOSPITALITY

OF A HIGH PRIEST, SUPERIOR, AND DISTINGUISHED PERSONS

OR AFTER THE MEAL

The Deacon:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servant of God (name) with all of his household.

Again we pray that this holy monastery, and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire,

sword, invasion of enemies, civil war, and sudden death; that our good God who loves mankind be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

Then the Hear us, God ... by the High Priest or the Priest and the apolysis.

THE ORDER

1. AT THE CO-DIACONIZING OF TWO DEACONS

1. At Vespers

The first Deacon says the great litany, that is, the litany of peace, the second Deacon says the little litany and, in situations in which both Deacons do not cense, does the censing at Let my prayer arise straight like incense.

(When both Deacons cense, such as at Great Vespers, they go out at the same time through the beautiful gate and, standing somewhat afar before the leading High Priest, they lift up their censers slightly, so that they receive the blessing upon them, as the first Deacon says, Bless, master, the incense. And immediately they cense him thrice. If the one leading is the Superior, that is, the Abbot/Abbess, they take the blessing of the incense from the Priest of that day who is in the sanctuary.

Then, as the second Deacon enters first and stands behind the holy Table, and the first Deacon enters second and stands in front of it, at as incense before you they cense crosswise around the altar.

At the stichos Set, O Lord, they go out—first the first Deacon followed by the second Deacon, who stands at the right side of the first—in such a way that the first Deacon

has the one leading to his right. And they cense thrice the one leading and then, the first Deacon standing at the right hand of the second Deacon, slightly in front of the beautiful gate, they cense again thrice to the east toward the holy Table, the church's royal icons of the Lord and of the Birthgiver of God, those on the stands, and again at the same time the Superior six times, if he/she leads, and the leading High Priest nine times, making a schima at every third censing.

Then, the first Deacon censes the right choir and the second the left one, and, coming underneath the great polyelaios in the middle of the naos, as it is proper, they cense thrice toward the east at the same time.

In continuation the first Deacon censes the right side of the naos and the second, the left side of the naos—the clergy and the monastics twice, and the people once; and in the lity and the narthix thrice toward the east, at the same time. And returning without censing and coming to stand again in the middle of the naos, they again cense thrice toward the east, and afterwards again the leading High Priest nine times, and the Superior six times.

Then they cense again three times the icons on the stands, and the royal icons of the church, and enter into the holy sanctuary, first the first Deacon who comes to stand in front of the holy Table, followed by the second Deacon who comes to stand behind it, and thus they cense

it again all around, crosswise, then the entire sanctuary, and, finally, each censes twice toward the other behind the holy Table. And they give away their censers.

At the Glory ... now ... of the troparia of crying out they make the entrance as follows. After the first Priest blesses the incense, they both begin to cense the holy Table cross-wise, and then they go out, first going the second Deacon and then the first, followed by the Priests.

Coming to stand before the throne, the first Deacon says to the Superior or the High Priest Let us pray to the Lord, and the Superior or the High Priest says the prayer. Then again the first, pointing to the east and holding his orarion with three fingers, says in a low voice Bless, master, the holy entrance. After the Superior or the High Priest blesses, both begin to cense, according to the prescribed order, that is, thrice the Superior or the High Priest and then again thrice toward the east, the royal icons of the church, the icons on the stands, then again nine times the High Priest, or six times the Superior, the Priests twice, and the people; and they stand in the usual place, at the right or respectively the left of the Priests.

The stichos of the troparion being completed, the first Deacon makes a schima to the Superior or the High Priest, and going to the middle, says out loud Wisdom! Upright!, as it is written above at Vespers. Afterwards he returns to his place.

Then, at coming to the setting of the sun of O joyful Light, the two Deacons cense the High Priest nine times or the Superior six times, the icons on the stands, the royal icons of the church, and afterwards stand before the icons of Christ and of the Birthgiver of God, according to the their respective order, facing toward the west.

The thanksgiving of the lighting of the lamps being completed, the second Deacon says out loud The evening prokeimenon! and the Priests sing the prokeimenon of the day, after the end of which they begin to enter into the holy sanctuary one by one. And the Deacons cense them as they enter, twice and, finally, they cense toward each other twice, and thus they enter the sanctuary.

If the Superior or the High Priest do not lead, but are simply present in the naos, they cense them three times at each censing.

Then at the readings the Deacons, in order, say alternately out loud Wisdom! Let us attend! The first Deacon says the great ektenia Let us all say, the second Deacon says the litany of completion Let us complete our evening supplication and the Let us bow our heads. The first Deacon says the Wisdom.)[1]

1. The text between parentheses—a detailed description of the censing by two deacons—has been moved here from the Great Vespers, where—it seemed to us—it did not belong.

2. At the Lity and artoklasia

In the case of the participation of two Deacons, the order is this. Both take censers and cense (if there is only one censer, the second Deacon takes it and censes) and they both say out loud the supplications of the Lity alternately, according to order.

At the artoklasia the first Deacon censes and says the Let us pray to the Lord and the same after the Rich men have turned poor by the choir.

3. At Matins

After the anavathmia and before the Gospel, the second Deacon says Let us pray to the Lord, And that we be accounted worthy, Wisdom! Upright, let us hear and the first Deacon, the Let us attend! and God, save your people.

The second Deacon censes at the first ode of the canons and says the little litany after the third ode. The first Deacon says out loud at the ninth ode The Birthgiver of God and mother and does the censing (when both Deacons do not cense), he says the little litany after the ninth ode and the ektenia Have mercy on us after the great doxology and the apolytikion. The second Deacon says the Let us complete our morning supplication and Let us bow our heads and the first Deacon says Wisdom!

• One must know that, if the customs vary by place and

circumstances, or if a litany or a supplication is left out, or if the second Deacon has less knowledge or experience of the order, then the first Deacon determines the diaconal parts which will be said by the second Deacon, according to a laid-out order.

The same also applies to the co-liturgizing of two, three, or more Deacons.

2. AT THE CO-DIACONIZING OF THREE OR MORE DEACONS

In a similar manner the first Deacon sets the order and distributes the diaconal parts in the case of the co-diaconizing of three or more Deacons or the co-liturgizing of more than three Deacons.

THE ORDER

1. AT THE CO-LITURGIZING OF TWO DEACONS

At the kairos, if there are many co-liturgizing Priests, the first Deacon stands at the right of the first Priest and the other Deacon after the last Priest by order. If there is only one liturgizing Priest, the two Deacons stand on either side of him. The first Deacon says the Bless, master, the Trisaghion, All-holy Trinity, Our Father, Glory, Lord, have mercy on us, Lord, have mercy (x12), Let us pray to the Lord, Glory to the Father..., Holy master, bless, and the second Deacon says Now and ever, Open the door of loving kindness, Lord, have mercy one time after the Let us pray to the Lord, which is said by the first Deacon. At the kissing of the icons they each say the troparia to himself.

At the prothesis the second Deacon participates. The first of the two Deacons does the censing of the prothesis.

The first Deacon says Bless, master, the diaconal parts before it—It is time for the Lord to make and the others—and the great litany (of peace) of the divine Liturgy. The second Deacon says the two little litanies. The first Deacon carries the Gospel, the second Deacon holds the cross. The first Deacon says: Wisdom! Upright!, Let us pray to the Lord, the second Deacon says And to the ages of ages.

The first Deacon says the Power, the Command, master and Bless, master, the seat on high.

During the High-priestly Liturgy the first Deacon says the first and third Lord, save the pious, the second Deacon says the second, and the And hear us. The first Deacon says the phimi of the Patriarch—in the place it is said—and the second Deacon says the phimi of the liturgizing High Priest.

After these, the second Deacon says those said out loud before the Apostle—the [Let us attend, Wisdom,] Let us attend, Wisdom, Let us attend—and he also does the censing before the Gospel. Otherwise the first Deacon does this.

The second Deacon says the Wisdom! Upright, let us hear and Let us attend. The first Deacon reads the Gospel and says the great ektenia Let us all say. The second Deacon says the litany of the catechumens and the litanies of the faithful which follow it. At the censing during the cherubic hymn, if it is done by the first Priest, the two Deacons go together with him; if not, the first Deacon censes. The first Deacon bows with the first Priest before the holy Table, the second Deacon with the second Priest.

At the great entrance the second Deacon takes the censer (and the aer in festal divine Liturgies) and censes the holy diskos carried by the first Deacon, who says All of you the Lord God remember.

The first Deacon says the Do good, master, the Pray for me and the other diaconal parts said in dialogue with the Priest, as well as the litany of completion Let us complete our supplication, and the others until and including the holy anaphora. The second Deacon lifts up the star during the roaring, lowing aloud. Both Deacons together point to the holy things with the orarion. The first Deacon lifts up the diskos and the chalice during the offering you your own of your own. The first Deacon does the censing during the especially for our all-holy. The second Deacon says the litany Having remembered all the saints and the rest up to Let us attend.

Then the first Deacon says the Break, master and the rest, pours the warm water, gathers together the holy things preparing the holy chalice for the communion of the faithful, and says With fear of God. The two Deacons hold the holy cloth between the holy chalice and the partaking faithful. During the returning of the precious gifts into the holy sanctuary the first Deacon says the Lift up, master, takes the diskos and carries it to the prothesis, while the second Deacon precedes him censing. The first Deacon says the litany Upright! Having partaken and the following two Let us pray to the Lord.

2. AT THE CO-LITURGIZING OF THREE DEACONS

The first Deacon says all those assigned to him as written above. The second Deacon says the first little litany, the And to the ages of ages, the And hear us of the High-priestly divine Liturgy, the Wisdom! Upright, let us hear the holy Gospel, the litany of the catechumens Pray, catechumens, he lifts up the star, and says the litany Having remembered all the saints.

The third Deacon says the second little litany, the third Lord, save the pious of the High-priestly divine Liturgy, the Let us attend, Wisdom, and Let us attend of the Apostle, he does the censing which goes with these, he says the Let us attend before the Gospel and the two litanies of the faithful.

• One must know that here again the distribution of the diaconal parts is left to the judgment of the first Deacon, as it has been said above in a similar arrangement.

GENERAL RULES
FOR DIACONAL ORDER

1. How the commemoration is to be done in holy monasteries of women

In holy monasteries of women in the litany of peace and the ektenia the Deacon must say thus:

For the abbess of this holy Monastery (name) and for its sisterhood ...

2. When the Deacon covers his head

At Vespers

When he says the litany of peace or the little litany, when he censes at the Let my prayer arise straight like incense, and when he says the ektenia and the litany of completion.

• One must know that in the above holy services the Deacon never wears the koukoulion, that is, the veil, except only for the situations in which he is directly and specifically instructed.

At the Lity

When he goes out for the Lity, if he is also a Monk, he wears the veil, but when he says the supplications he

removes it, and again he puts it back before the end of the Lity.

At artoklasia

When he censes the breads until the end of their blessing by the Priest.

At Matins

At the God, save your people, at the censing of the first and ninth odes, the little litanies, the ektenia, and at the litany of completion.

At the divine Liturgy

At the litany of peace, the little litanies, the censing before the Gospel, the censing of the kollyva, and at the Trisaghion of the dead.

At other services

At petitions, receptions, and burial processions, the Deacon, if he is also a Monk, wears the veil also.

3. Through where the Deacon goes out and enters

• For the saying out loud of the litanies of peace, of the little litanies, of the ektenias, of the litanies of completion or other supplications and entreaties, and for the censing of the church—except for the censing of the prothesis and the one before the Gospel—he goes out through the northern gate and enters through the southern.

• For the censing after the end of the prothesis and the censing before the Gospel, he goes out and enters through the beautiful gate.

• For the reading of the Gospel he goes out through the beautiful gate and then, after the litanies of the catechumens and of the faithful, he enters through the southern gate.

• For the saying out loud of the litany Upright! Having partaken he goes out and enters through the beautiful gate.

• At the commemoration of a High Priest or Abbot/Abbess and at the festal commemoration of Monasteries or of Churches he goes out and enters through the beautiful gate.

• At the supplications during the hospitality of a High Priest, Abbot/Abbess, and distinguished people, or at those done after a meal, he goes out through the beautiful gate and enters through the southern gate.

• For the censing and veneration of holy relics, the censing of the kollyva, and for the litany of the Trisaghion for the dead, he goes out through the beautiful gate in front of the Priest and enters following him.

4. Concerning the blessing of the vestments and the incense

• When a High Priest is at his throne, the blessing of the diaconal vestments is done by the Priest whose turn is to celebrate the service.

• At each service or vigil the blessing of the diaconal vestments is done only once, when the Deacon begins to vest the first time, even if during the service he takes off his vestments. Nevertheless, before the divine Liturgy he must ask the Priest again for the blessing of his vestments. One must know that, as it is also written elsewhere, at that time are said only the My soul will rejoice and the remaining verses of the vesting.

• When a High Priest is not at his throne but simply attends in the holy sanctuary, the blessing of the incense is given by the Priest whose turn is to celebrate the service.

5. Concerning the dikirotrikira

The Deacons do not carry the dikirotrikira at Vespers nor when the High Priest is at his throne at Matins, except for when they—the first and the second Deacons—carry the dikirotrikira in pairs, from the kairos and afterwards, that is to say, at the divine Liturgy.

APPENDICES

THE DIACONAL ORDER

AT THE ORDINATION OF A DEACON

After the High Priest says out loud And the mercies of our great God ..., two Deacons, going out of the holy sanctuary, take the one who is to be ordained from the solea and bring him to the beautiful gate, where the High Priest stands. And the first Deacon says out loud Command, the second All of you, command, and the first again Command, holy master, him who is now being brought forth to you. The High Priest then seals his head thrice. Then they lead him into the holy sanctuary. And, while going around the holy Table three times, they sing in the holy sanctuary the troparia:

Tone grave

Holy Martyrs, who contended well and were crowned, intercede with the Lord that our souls find mercy.

Same tone

Glory to You, Christ God, the Apostles' Boast, the martyrs' Joy, whose preaching is the consubstantial Trinity.

Tone plagal one

O Isaïas, dance! The Virgin has conceived and given birth to a son—Emmanuel, both God and man, Orient is his Name, whom magnifying we call the Virgin blessed.

While these are sung, at each circling (done from the right side of the holy Table to the left) the one who is about to be ordained Deacon kisses the four corners of the holy Table and the hand and the epigonation of the High Priest, who is seated in front of the holy Table. After this the High Priest calls for the one who is being ordained to be ungirded and the towel to be removed.

And the one who is being ordained, going to the High Priest, stands at his right side, sets his hands upon the holy Table crosswise, and leans his forehead upon the holy Table and bends his right knee. And after the first Deacon says out loud Let us attend, the High Priest says out loud The divine grace which always heals that which is infirm ... And immediately Lord, have mercy three times by those who are in the sanctuary and by those who are outside. And after the second Deacon says Let us pray to the Lord, the High Priest says the first prayer.

And after the Amin the first Deacon says in a lower voice—in such a way that those present can hear and respond with Lord, have mercy—the following petitions:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For our Archbishop (name), for his priesthood, help, continuance, peace, health, and salvation, and for the work of his hands, let us pray to the Lord.

For the servant of God (name), who is now ordained Deacon, and for his salvation, let us pray to the Lord.

That our God who loves mankind will grant that his diaconate be without stain and blemish, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

And the High Priest says the second prayer. And after the Amin, he places the orarion and the cuffs on the one ordained saying Worthy (or Axios). And according to custom Worthy is sung three times by those in the holy sanctuary and then by those who sing. Then the High Priest hands him the ripidion, saying likewise Worthy, and he kisses him. Likewise all the Deacons kiss him. And he, taking the ripidion, stands on the side of the holy Table, at the right, and fans the holy things. And another Deacon stands at his customary place and says Having remembered all the saints ... up to Let us attend.

At the time of partaking, the one ordained partakes of the divine mysteries before the others and says in their place the petitions, that is, Upright. Having partaken ...

THE DIACONAL ORDER

OF THE LITTLE SANCTIFICATION

Immediately after the Priest reads the Gospel, the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

In a house:

For this house and for those who dwell in it, let us pray to the Lord.

On a ship:

For this ship and for those who sail together in it, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For this water to be sanctified by the power and operation and descent of the Holy Spirit, let us pray to the Lord.

For the grace of redemption, the blessing of Jordan to be sent down upon it, let us pray to the Lord.

For a healing power to be given to it through the descent of the Holy Spirit, let us pray to the Lord.

For us to be enlightened with an illumination of knowledge through the consubstantial Trinity, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

The Priest: *For to you is due ...*

THE DIACONAL ORDER
OF THE GREAT SANCTIFICATION AT THEOPHANY

Immediately after the Priest reads the Gospel, the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For these waters to be sanctified by the power and operation and descent of the Holy Spirit, let us pray to the Lord.

For the cleansing operation of the Trinity beyond all being to come down upon these waters, let us pray to the Lord.

For the grace of redemption, the blessing of the Jordan to be given them, let us pray to the Lord.

For us to be enlightened with illumination of knowledge and piety, through the descent of the Holy Spirit, let us pray to the Lord.

For this water to become a gift of sanctification, deliverance of sins, for healing of soul and body and for every necessary help, let us pray to the Lord.

For it to become water springing up to eternal life, let us pray to the Lord.

For it to be shown to be an averting of every assault of visible and invisible enemies, let us pray to the Lord.

For those who draw and take of it for the sanctification of their homes, let us pray to the Lord.

For it to be for cleansing of souls and bodies for all who draw with faith and partake from it, let us pray to the Lord.

For us to be counted worthy to be filled with sanctification through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray to the Lord.

For the Lord God to hear the voice of our supplication, of the sinners, and have mercy on us, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

And the Priest says the ekphonisis For to you is due all glory ... and the prayers. After the Priest say Peace to all, the Deacon says:

Let us bow our heads to the Lord.

THE DIACONAL ORDER

OF THE GREAT VESPERS OF PENTECOST

After the introductory psalm the Deacon says the great litany, that is, the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For the people who stand here awaiting the grace of the Holy Spirit, let us pray to the Lord.

For those who bend their hearts and knees before the Lord, let us pray to the Lord.

For us to be strengthened toward the fulfillment of what is well-pleasing, let us pray to the Lord.

For his rich mercies to be sent down upon us, let us pray to the Lord.

For the bending of our knees to be received before him like incense, let us pray to the Lord.

For those in need of help from him, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The Priest: *For to you is due ...*

Immediately after the singing of the prokeimenon, the Deacon, turned toward the people, says from the beautiful gate:

Again and again, **bending the knees**, let us pray to the Lord.

The Priest then says the two prayers. The second prayer ends with and of all the saints who from of old have been well-pleasing to you.

Then the Deacon:

Help us, save us, have mercy on us, **raise us up** and keep us, O God, by your grace.

Remembering our all-holy, pure ...

The Priest: *For yours is ...*

The Deacon says the great litany Let us all say (see pages

6–7) and the Priest the ekphonisis, and then the Deacon immediately says:

Again and again, **bending the knees**, let us pray to the Lord.

The Priest says the two prayers. The second ends with and advancing in your precepts.

And again the Deacon:

Help us, save us, have mercy on us, **raise us up** and keep us, O God, by your grace.

Remembering our all-holy, pure ...

The Priest says the ekphonisis. Then Grant, Lord and after it the Deacon says:

Again and again, **bending the knees**, let us pray to the Lord.

The Priest says the three prayers. The third ends with watch over them in mercy through the intercessions of the holy Birthgiver of God.

The Deacon:

Help us, save us, have mercy on us, **raise us up** and keep us, O God, by your grace.

Remembering our all-holy, pure ...

The Priest says the ekphonisis and immediately the Deacon the litany of completion Let us complete our evening ... (see pages 8–9) and the others of Vespers.

THE DIACONAL ORDER
OF THE CONSECRATION OF A CHURCH

After the holy Table is consecrated, the High Priest puts on a white tunic, while a prayer rug and a cushion are placed before the holy doors.

When psalm 22 is completed (The Lord shepherds me and I will lack nothing ...), the singers glorify and the High Priest says out loud Blessed is our God, always ...

And after Amin the Deacon says:

Again and again, **bending the knees**, let us pray to the Lord.

After the people respond with Lord, have mercy and all bend their knees, the High Priest, bending his knees on the prayer rug and facing east, says the prayer God without source and eternal, who out of nothing brought all things into being ... for we take courage not in the work of our hands, but in your unutterable goodness.

Then the Deacon says:

Help us, save us, have mercy on us, **raise us up** and keep us, O God, by your grace.

And as the choir responds to each of these with Lord, have mercy and all rise up, the Deacon says the great litany, that is, the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For our Archbishop (name), for his priesthood, righteousness, health, and salvation, and for the work of his hands, let us pray to the Lord.

More fervently for him and the priests who stand by him, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For this house and the altar within it to be sanctified by the descent and power and operation of the Holy Spirit, let us pray to the Lord.

For all those in need of help from God, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, and Saint (the name of the one to whom the consecrated church is dedicated),

with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

The High Priest says out loud: *For holy are you, our God ...*

• One must know that in the other litanies of the consecration—after the Deacon says Remembering our all-holy ...—the name of the saint of the church is also added, as it is above.

THE DIACONAL ORDER
OF HOLY BAPTISM

Immediately after the Priest says out loud Blessed is the kingdom, the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery (or this city/town), for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For these waters to be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

For the cleansing operation of the Trinity beyond all being to come down upon these waters, let us pray to the Lord.

For the grace of redemption, the blessing of Jordan to be given to them, let us pray to the Lord.

For us to be enlightened with illumination of knowledge and piety, through the descent of the Holy Spirit, let us pray to the Lord.

For this water to be shown as protection against every assault of visible and invisible enemies, let us pray to the Lord.

For the one baptized in it to become worthy of the incorruptible kingdom, let us pray to the Lord.

For the one who now comes forth to the holy illumination and his (or her) salvation, let us pray to the Lord.

For him (or her) to be revealed as a son of light and heir of the eternal good things, let us pray to the Lord.

For him (or her) to be rooted in, and be a partaker in the death and resurrection of Christ our God, let us pray to the Lord.

For him (or her) to preserve the garment of baptism and the pledge of the Holy Spirit without stain and blemish on the fearful day of Christ our God, let us pray to the Lord.

For this water to become to him (or her) a washing of rebirth, for remission of sins, and a garment of incorruption, let us pray to the Lord.

For the Lord God to listen to the voice of the supplication of us, the sinners, and have mercy on us, let us pray to the Lord.

For both him (or her) and us to be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and

ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

And the Priest says the prayer Compassionate and merciful God.

THE DIACONAL ORDER
OF THE LITTLE SCHIMA

Immediately after the Priest says the ekphonisis For you are the shepherd ... of the prayer Lord our God, lead your servant, the Deacon—with the people responding to each petition with Lord, have mercy—says the following litany of peace:

In peace let us pray to the Lord.
For the peace from above ...
For the peace of the whole world ...
For this holy house ...
For our Archbishop (name) ...
For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

For this holy monastery, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our brother (or sister) (name), and for his (or her) shelter and help from God, let us pray to the Lord.

For him (or her) to accomplish the goal of the monastic schima without blemish, condemnation, and hindrance, let us pray to the Lord.

For him (or her) to live in all piety, reverence, and godliness, let us pray to the Lord.

For him (or her) to put away the old human and be clothed with the new, the one made according to God, let us pray to the Lord.

For the remission and forgiveness of his (or her) sins, let us pray to the Lord.

For both him (or her) and us to be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

And the Priest says the ekphonisis For holy are you, our God, and to you we send up glory ...

THE DIACONAL ORDER
OF THE GREAT SCHIMA

Immediately after the Priest says the ekphonisis For you are the shepherd ... of the prayer Lord our God, lead your servant, the Deacon—with the people responding to each petition with Lord, have mercy—says the following litany of peace:

In peace let us pray to the Lord.
For the peace from above ...
For the peace of the whole world ...
For this holy house ...
For our Archbishop (name) ...
For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]
For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, let us pray to the Lord.

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.*

For this holy monastery, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

For travelers by land, sea, and air, the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

For our brother (or sister) (name), and for his (or her) shelter and help from God, let us pray to the Lord.

For him (or her) to accomplish the goal of the monastic schima without blemish, condemnation, and hindrance, let us pray to the Lord.

For his (or her) soul to be enlightened in continence and asceticism, let us pray to the Lord.

For him (or her) to be set free from all worldly desire and the craving of those akin to the flesh, let us pray to the Lord.

For the remission of his (or her) sins and the forgiveness of his (or her) transgressions, and for him (or her) to be higher than the thoughts of the

world, let us pray to the Lord.

For him (or her) to live in all piety, reverence, and godliness, let us pray to the Lord.

For him (or her) to put away the old human and be clothed with the new, the one made according to God, let us pray to the Lord.

For both him (or her) and us to be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

And the Priest says the ekphonisis For holy are you, our God, and to you we send up glory ...

THE DIACONAL ORDER
OF THE BETROTHAL

Immediately after the Priest says out loud Blessed is our God ..., the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the servant of God (name) and the servant of God (name) who are now being betrothed to one another, and for their salvation, let us pray to the Lord.

For children for the continuation of the human race and for all their petitions for salvation to be granted to them, let us pray to the Lord.

For perfect and peaceful love and help to be sent down to them, let us pray to the Lord.

For them to be blessed in oneness of mind and steadfast faith, let us pray to the Lord.

For them to be preserved in a blameless manner and way of life, let us pray to the Lord.

That the Lord our God would grant them an honorable marriage and a bed undefiled, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

The Priest: For to you is due all glory ...

THE DIACONAL ORDER
OF THE CROWNING

Immediately after the Priest says out loud Blessed is the kingdom ..., the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the servants of God (name) and (name) who are now being joined to one another in the communion of marriage, and for their salvation, let us pray to the Lord.

For this marriage to be blessed like the one in Cana of Galilee, let us pray to the Lord.

For chastity to be given to them and fruit of the womb as may be best for them, let us pray to the Lord.

For them to rejoice in the beholding of sons and daughters, let us pray to the Lord.

For joy of fair offspring and a blameless way of life to be granted to them, let us pray to the Lord.

For all petitions that are for salvation to be granted to them and to us, let us pray to the Lord.

For both them and us to be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

The Priest: For to you is due all glory ...

THE DIACONAL ORDER
OF THE UNCTION

Immediately after the Priest says out loud Blessed is the kingdom ..., the Deacon—with the people responding to each petition with Lord, have mercy—says the litany of peace:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

For our Archbishop (name), for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.[1]

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1. Or another local equivalent of this petition may be said here. The Simonopetra *Ierodiakonikon* has: *For our most-pious and*

For our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ, and for our care in God, and for the grace of the Holy Spirit to come upon us, let us pray to the Lord.

For the people who stand here awaiting the grace of the Holy Spirit, let us pray to the Lord.

For this oil to be sanctified by the power and operation and descent of the Holy Spirit, let us pray to the Lord.

For the servant (or servants) of God (name or names) and his (or her, their) care in God, and for the grace of the Holy Spirit to come upon him (or her, them), let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

God-protected rulers, the whole palace and their armies, let us pray to the Lord. // For His aid and the subduing of every enemy and adversary under their feet, let us pray to the Lord.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

The choir: To you, O Lord.

The Priest: *For to you is due all glory ...*

After each Gospel the Deacon says the little litany thus:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

The choir: Lord, have mercy. (3 times)

In monasteries:

Again we pray for mercy, life, peace, health, salvation, care and remission of the sins of the servants of God, the brothers and fathers (or sisters and mothers) of this holy monastery (and of the people standing here, if there are any in the church), and that they be forgiven every transgression, both voluntary and involuntary.

In a house:

Again we pray for mercy, life, peace, health, salvation, care and remission of the sins of the servant

(or servants) of God (name or names), and that he (or she, they) be forgiven every transgression, both voluntary and involuntary.

The choir: Lord, have mercy. (3 times)

The Priest out loud: *For you are a merciful God ...*

THE DIACONAL ORDER

AT FALLING ASLEEP

With the people responding to each petition with Lord, have mercy, the Deacon says:

In peace let us pray to the Lord.

For the peace from above ...

For the falling asleep, release, blessed memory, rest, and remission of sins of the servant of God (name), let us pray to the Lord.

For both him (or her) and us to be forgiven every transgression, both voluntary and involuntary, let us pray to the Lord.

For him (or her) to become a partaker of the unceasing joy and gladness of the saints from of old, let us pray to the Lord.

For him (or her) to delight in the sound of those who feast, and for holy angels of peace to be sent down to lead him (or her), let us pray to the Lord.

For him (or her) to be numbered in the choir of the chosen in the kingdom of heaven, let us pray to the Lord.

For him (or her) to be received where all pain, grief, and sighing have fled away, let us pray to the

Lord.

For him (or her) to partake in the illumination of the blessed and life-giving Trinity, let us pray to the Lord.

For him (or her) to stand without blemish and condemnation at the fearful judgment seat of Christ and to find grace and mercy and remission of sins in the day of judgment, let us pray to the Lord.

For him (or her) to be made worthy of the paradise of delight and to find in the life-to-come portion and allotment in the bosom of Abraham, Isaac, and Jacob, with all the righteous, let us pray to the Lord.

For the souls weighed down by grief and despair, and for their consolation in God, let us pray to the Lord.

For him (or her) to be forgiven every transgression, both voluntary and involuntary, let us pray to the Lord.

That the Lord God, who receives his (or her) spirit, establishes his (or her) soul in a place of light, a place of refreshment, a place of repose, where the righteous rest, let us pray to the Lord.

For both him (or her) and us to be delivered from eternal chastisement, let us pray to the Lord.

Help, save, have mercy on and rest the soul of your fallen asleep servant, O God, by your grace.

Having asked for the mercies of God, the kingdom of heaven, and the love for mankind, and for the remission of his (or her) falls, let us offer ourselves and one another, and our whole life to Christ God.

The people: Grant, O Lord.

The Deacon says out loud:

Let us pray to the Lord.

The people: Lord, have mercy.

The Priest says the prayer: *God of the spirits ...*

The people: Amin.

The Priest: *Peace to all.*

The people: And to your spirit.

The Deacon: Let us bow our heads to the Lord

The people: To you, O Lord.

And the Priest says the prayer at mourning:

Lord, Lord, the consolation of those afflicted ...

BURIAL

The Deacon, taking the censer and censing at each petition—while the choir sings Lord, have mercy (3)—says:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for the rest of the soul of the fallen asleep servant of God (name) and that he (or she) be forgiven every transgression, both voluntary and involuntary.

So that the Lord God establish his (or her) soul where the righteous rest.

The mercies of God, the kingdom of heaven, and remission of his (or her) sins, let us ask of Christ, the immortal king and our God.

The choir: Grant, O Lord.

The Deacon: Let us pray to the Lord.

And the Priest says the prayer.

MEMORIAL

FOR THE REMEMBRANCE OF FOUNDERS

Have mercy on us, O God ...

Again we pray for the blessed remembrance and eternal rest of the blessed and ever-remembered founders of this holy monastery (or this holy Church) and for all our right-glorifying fathers and brethren who are in their rest before us, who piously lie asleep here and everywhere, and for the servants of God (names) and that they be forgiven every transgression, both voluntary and involuntary.

So that the Lord God ...

The mercies of God ...

The choir: Grant, O Lord.

The Deacon: Let us pray to the Lord.

And the Priest says the prayer.

MEMORIAL

ON THE SATURDAYS OF THE SOULS

Have mercy on us, O God ...

Again we pray for the blessed remembrance and eternal rest of the souls of your servants fallen asleep, of all the pious and right-glorifying Christians, kings, patriarchs, high priests, priests, ieromonks, deacons, ierodeacons, monks, and nuns, and of all the forefathers, parents, grandparents, [spouses,] children, grandchildren, brothers and sisters, who are from ends to ends of the inhabited world, those in the earth, those in the sea, those completed in deserts and mountains and caves and in every place, from the beginning and until the end of the age, whose names you know, Lord, and that they be forgiven every transgression, both voluntary and involuntary.

So that the Lord God ...

The mercies of God ...

The choir: Grant, O Lord.

The Deacon: Let us pray to the Lord.

And the Priest says the prayer.

THE DIACONAL ORDER

AT THE PROCESSION OF THE EPITAPHION AND AT ALL LITANIES

At the procession of the epitaphion and at all litanies, the Deacon says out loud the following petitions—with the people responding to each with Lord, have mercy, to the first petitions three times, while to the last once:

At the first stasis

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Again we pray for pious and right-glorifying Christians.

Again we pray for our Archbishop (name).

In monasteries:

Again we pray for our Father/Mother, Ieromonk/Nun (name), and for all our brotherhood/sisterhood in Christ.

Again we pray also for our brothers who are in ministries and all those who serve and have served in this holy monastery.

In parishes:

Again we pray for our brethren, priests, ieromonks, deacons, ierodeacons, and monastics, and for all our brotherhood in Christ.

The Priest: *For you are a merciful God ...*

At the second stasis

Have mercy on us, O God ...

In monasteries:

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God all our fathers and brothers (or mothers and sisters) who dwell in this holy monastery (or in this holy mountain) and the pious pilgrims in this holy monastery, let us say.

In parishes:

Again we pray for mercy, life, peace, health, salvation, care, and the pardon and remission of the sins of the servants of God all pious and right-glorifying Christians who dwell in or visit this town, and the members, stewards, founders, and benefactors of this holy Church.

Again we pray for every Christian soul distressed and weary, in need of God's mercy and help, for the peace and stillness of the whole world, for the stability of the holy Churches of God, for the salvation and help and healing of those who lie in infirmity and old age, for those who are in exile, for deliverance of the imprisoned, and for all who serve and have served us, let us say:

The Priest: *For you are a merciful God ...*

At the third stasis

Have mercy on us, O God ...

Again we pray that this holy monastery (or this city/town), and every monastery, city, and countryside be kept from pestilence, famine, earthquake, flood, fire, sword, invasion of enemies, civil war, and sudden death; for our good God who loves mankind to be gracious, favorable, and conciliatory, and turn away and dispel all the wrath and illness stirred up against us, and deliver us from his looming righteous threat, and have mercy on us.

Then Lord, have mercy 40 times, then 10 times alternately, and again the same way 3 times alternately.

Again we pray that the Lord God will hear the voice of our supplication, of the sinners, and have mercy on us.

The Priest: *For you are a merciful God ...*

At the fourth stasis

Have mercy on us, O God ...

Again we pray for the release, blessed remembrance and eternal rest of the servants of God, all our right-glorifying fathers and brothers who are in their rest before us, who piously lie asleep here and everywhere, and for all who bring offerings and are benefactors of this holy monastery (or this holy Church).

Again we pray for the ever-remembered founders of this holy monastery (or this holy Church) who have gone to blessed rest (names), and for the servants of God (names), and that they be forgiven every transgression, both voluntary and involuntary.

The Priest: *For you, Christ our God, are the resurrection ...*

THE DIACONAL ORDER

FOR PRAYERS AT DROUGHT AND NEED OF RAIN

With the people responding to each petition with Lord, have mercy, to the first petitions three times, while to the last once, the Deacon says:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

You who do not will the death of the sinner but await his turn and repentance, hear us who implore you.

You who lift up clouds from the edge of the earth, command them to give peaceful rain upon the earth of those who implore you.

You who call forth the water of the sea and pour it out on the face of all the earth, send down your blessing upon us who implore you.

You who envelop the sky in clouds and prepare rain for the earth, send out your mercies to us who implore you.

You who cause pasture to spring forth for the herds and new shoots for the service of humans, save together with the herds the people who implore you.

Grant the earth, O Lover of mankind, good rain and peaceful showers and save us all who implore you.

Send down your rains upon those in want, O Lover of mankind, and upon the needful places of us who implore you.

O Lover of mankind, compassionate and merciful, have pity on us and gladden us, who implore you.

Hear us, O God, for your mercy is good, and in your loving kindness, have mercy on us who implore you.

The Priest: *For you are a merciful God ...*

THE DIACONAL ORDER

WHEN LITY IS SERVED

With the people responding to each petition with Lord, have mercy, to the first petitions three times, while to the last once, the Deacon says:

Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

You who do not will the death of the sinner but await his turn and repentance, hear us who implore you and have mercy on us.

You who cause pasture to spring forth for the herds and new shoots for the service of humans, send down your blessing upon this place and upon us who implore you, and have mercy.

You who envelop the sky in clouds and prepare rain for the earth, send out your mercies to us who implore you, and have mercy.

Send down your mercies upon those in want, O Lover of mankind, and upon these needful places of us who implore you, and have mercy.

Hear us, O God, for your mercy is good, and in your loving kindness, have mercy on us who implore you.

Again we pray for this holy monastery (or this city/town), *for this Mountain of holy name,* and for every monastery, city, and countryside, to be kept without earthquakes, fires, or blood-shedding, let us say.

The Priest: *For you are a merciful God ...*

THE EVENING PROKEIMENA

In some traditions the evening prokeimena are being sung alternately—each stichos by the Deacon and then by the choir—and are introduced by the following dialogue:

The Deacon: Let us attend!

Then the Priest: *Peace to all!*

The choir: And to your spirit!

The Deacon: Wisdom!

THE EVENING PROKEIMENA OF THE ENTIRE WEEK

Of Sunday (on Saturday evening)

plagal tone 2

The Lord has reigned, he was clothed with comeliness.

Stichos. The Lord was clothed with power, and has girded himself.

Stichos. He has made firm the world, which will not be shaken.

[Stichos. Holiness befits your house, O Lord, to length of days.]

Of Monday (on Sunday evening)

plagal tone 4

Behold now, bless the Lord, all the servants of the Lord.

Stichos. All who stand in the house of the Lord, in the courts of the house of our God.

Of Tuesday (on Monday evening)

tone 4

The Lord will hear me, when I have called to him.

Stichos. When I called, you heard me, God of my righteousness, in affliction you enlarged me.

Of Wednesday (on Tuesday evening)

tone 1

Your mercy, O Lord, will pursue me, all the days of my life.

Stichos. The Lord shepherds me, and I will lack nothing. In a place of pasture, there he made me tabernacle.

Of Thursday (on Wednesday evening)

plagal tone 1

O God, in your name save me, and you will judge me in your power.

Stichos. O God, hear my prayer, give ear to the words of my mouth.

Of Friday (on Thursday evening)

plagal tone 2

My help is from the Lord, who made the heaven and the earth.

Stichos. I have lifted up my eyes to the mountains, from where my help will come.

Of Saturday (on Friday evening)

tone grave

O God, you are the one who takes hold of me, your mercy will go before me.

Stichos. Set me free from my enemies, O God, and ransom me from those who rise up against me.

The Great Prokeimena of the feasts of the Lord

tone grave

Psalm 76

Who is God great as our God? You are God, who alone work wonders.

Stichos 1. You have made known your Power among the peoples.

Stichos 2. And I said, "Now I have begun. This is the change of the Right hand of the Most High."

Stichos 3. I remembered the works of the Lord, for I will remember his wonderful things from the beginning.

tone grave

Psalm 113

Our God is in the heaven and on the earth. All those which he has desired, he has done.

Stichos 1. In the exodus of Israel from Egypt, of the house of Jacob from a barbarian people.

Stichos 2. The sea saw and fled, the Jordan turned back.

Stichos 3. Why was it, sea, that you fled? And you, Jordan, that you turned back?

The Great prokeimena
Of the Sundays of the Great Lent

Sundays of cheese week, and the second and fourth Sundays of Lent

plagal tone 4

Turn not away your Face from your servant, for I am afflicted; quickly hear me, be mindful of my soul and redeem it.

Stichos. Your Salvation, O God, took hold of me.

Stichos. Let the poor see and be glad. Seek God and your soul will live.

The first, third, and fifth Sundays of Lent

plagal tone 4

You, Lord, gave an inheritance to those who fear your name.

Stichos. From the ends of the earth I cried to you; when my heart became despondent, you set me high on a rock.

Stichos. I will be sheltered in the shelter of your wings.

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